R8780-2 U 5/87

RELIGION IN AMERICA

THE GALLUP REPORT
APRIL 1987, REPORT NO. 259

Note to Reader

The Sample: The procedures followed by The Gallup Poll produce representative samples of the U.S. adult civilian population. Surveys are based either on personal (face-to-face) or telephone interviews. The interviewing mode is indicated on each data table. National survey results presented in The Gallup Report are based on interviews with 1000 or more adults.

Sampling Tolerances: Readers are cautioned that all sample surveys are subject to "sampling error," a statistical estimate of the extent to which the survey results might differ from results that would be obtained by interviewing the entire population in the same way.

The size of the sampling error for each percentage is mainly dependent upon the number of interviews on which the percentage is based. In 95 out of 100 cases, results based on national samples of 1500 interviews can be expected to vary by no more than 3 percentage points (plus or minus the figure obtained) from the results that would be obtained if every adult in the country were interviewed in the same way. Larger error margins are applicable for results based on smaller national samples or on sub-samples (such as men or women).

Each table shows the number of interviews in each sub-sample to enable readers to determine the appropriate sampling tolerance for percentages based on that sub-sample. Further information on sampling tolerances appears at the end of this report.

In addition to sampling error, readers should bear in mind that question wording and practical difficulties encountered in conducting surveys can introduce error or bias into the findings of opinion polls.

Interviewing Dates: The dates at the top of each table indicate when the interviewing was conducted.

Occupation of CWE: The results are based on the reported occupation of the chief wage earner in the household, rather than the respondent's own occupation.

Contents

Page

I. Evangelicals in America
By Kenneth A. Briggs 2

II. Religion and Society
Influence of Religion on American Life 7
Religion and Today's Problems 10
Importance of Religion 13
Confidence in the Church/Organized Religion 16

III. Religious Identification
Religious Preference: 1947-1986 18
Protestant and Other Church Preference 19
Religious Preference: Major Faiths 20
Religious Preference: Protestant Denominations 21
Profiles of Major Faiths 24
Profiles of Protestant Denominations 25
Evangelicals 28

IV. Catholics
Involvement in Religious Activities 31
Ratings of the Church 32
Church's Stance on Sexual Morality 33

V. Religious Practices
Church Membership 35
Church Attendance 38
Church vs. Unchurched 41
Prayer in American Life 42
The Bible/Religious Studies 43

VI. Religious Beliefs
God or Universal Spirit 51
Jesus Christ 52
Afterlife 54

VII. Religious Television
Battle of TV Ministries 57
Are TV Evangelists Trustworthy with Money? 61
Are TV Evangelists Honest? 62
Are TV Evangelists Sincere? 63
Do TV Evangelists Care about People? 64
Do TV Evangelists Have a Special Relationship With God? 65
Vote for an Evangelical Presidential Candidate? 66
Religious TV Program Viewing 67
Contributions to TV Evangelists 68
Importance of Donations to Religious Causes 69
Should Religious Organizations Disclose Funds? . . . 70
Should Federal Government Regulate Funds? 71

VIII. Methodology
Design of the Sample 73
Sampling Tolerances 74

The Gallup Report

April 1987/Report No. 259

The Gallup Report has been published monthly by The Gallup Poll since 1965.

For subscription rates, write or call:

The Gallup Report
P.O. Box 628
Princeton, NJ 08542
(609) 924-9600

President
George Gallup, Jr.

Executive Editor
James Shriver, III

Editor
Kenneth A. Briggs

Managing Editor
Coleen McMurray

Associate Editor
Marie Swirsky

Subscriptions
Nancy Beym

Typography
Image Graphics

Printing
Trenton Printing Co.

Circulation
Jerry Gilbert

I. Evangelicals in America

By Kenneth A. Briggs

Evangelicals in America

By Kenneth A. Briggs

No word has so dominated recent talk of American religion — or been pronounced in so many ways — as the term "evangelical." Its sudden prominence took place seemingly by accident. Jimmy Carter casually described himself as having been "born-again" to a group of surprised reporters during his 1976 presidential campaign. That incident unleashed a torrent of reporting on an aspect of America's religious tradition that had escaped widespread awareness for several decades.

In the decade between then and now, much fact and fiction has grown up around the evangelical movement. Much of the "fact" had to do with the long evangelical heritage that led to modern expressions of evangelical revivalism. Much of the "fiction" has been spun around the false notion that evangelicals comprised a religious subculture far from mainstream Christianity.

The treatment of evangelicals as a distinct movement was not, of course, without some basis in truth. Churches with evangelical labels had sprung up and other religious bodies, such as the Southern Baptists, became synonymous with the term almost solely by dint of reputation. But the tendency toward defining evangelicals as a separate religious entity ignored the longstanding evangelical character of nearly all American Christianity and, indeed, the church from earliest times. Perhaps it was only the American propensity toward breaking things down into "specialized" categories that forced evangelicals farther toward isolation than they deserved to be.

The "Dictionary of Christian Theology" describes "evangelical" as "that which is contained in, or relates to, the four Gospels" and "those beliefs that are in conformity with the Gospels." From a traditional standpoint, then, the word is generic to Christianity, applying validity to a broad spectrum of believers. The Protestant Reformation gave poignancy to this understanding by underscoring it as one of the two distinguishing marks of a truly renewed church: evangelical and reformed.

Despite this esteemed legacy, the term fell into some disrepute earlier this century by becoming linked with discredited fundamentalism. In the 50 years between the Scopes Monkey Trial and Jimmy Carter's presidential campaign, the term became associated more closely with a set of evangelistic methods and beliefs in Biblical inerrancy. As such, the group considered evangelical was relegated to the margins of religious establishments, often considered extremist and aberrant.

The sudden jump into visibility during the 1970's revealed how much the evangelical revival had changed while the country was paying so little attention to it. Evangelicals had entered the mainstream of economic and social life in considerable numbers. They were no longer seen as confined to certain exclusively evangelical churches. They were gaining political momentum. And many of their representatives were anchoring their own television ministries.

With the surge of interest in evangelicals — came a flurry of efforts to study the movement. Because the basic evangelical theme is so deeply embedded in all Christianity, it became difficult to distinguish the more self-conscious evangelicals who fit a uniquely American Protestant conservative mold from those of other, mainstream churches who share an evangelical spirit but do not identify themselves as heirs of American revivalism. The search for definitions goes on.

From the studies that have been conducted over the past decade, what can be said about the direction of the self-consciously evangelical movement? Has it, as many media accounts seem to imply, grown by leaps and bounds as a religious and political force, or do the indicators show a different pattern?

A comparison of surveys of "born-again" experience over the decade helps frame a response to the question. The most recent polls shows that one-third of Americans iden-

tify themselves as "born-again" or evangelical. Women outnumber men by 36 to 29 percent, 36 percent are age 50 and older, and the preponderance, 50 percent, live in the South.

Results from a decade ago are remarkably similar. *Religion in America, 1977-78*, reported that the same proportion of Americans said they considered themselves "born-again."

Applying more exacting standards has reduced that one-third figure on several polls. If the true evangelical is assumed to be one who, in addition to having a "born-again" experience, must believe in the literal truth of the Bible and has engaged in efforts to convert others, the percentage drops to the 20 percent range.

Various surveys turn up some variation on the totals of "born-again" Christians, measured by that one criterion alone, but nothing has indicated a consistent pattern of significant growth in the numbers of Americans who are self-consciously evangelical. This suggests little, if any, actual growth. Much has been made of the decrease of membership among many mainline Protestant churches, usually contrasted with the presumed spurt among evangelical churches. Some explicitly evangelical churches have made steady gains, but the overall proportion of the public calling itself evangelical or "born-again" does not appear to have changed over the past decade.

Likewise, the spread of evangelicals across the denominational spectrum seems constant over the same period. In the 1977-78 report, for example, 61 percent of Baptists and 11 percent of Episcopalians described themselves as "born-again." The latest figures for these groups are virtually identical. A slight shift has taken place among Catholics. Ten years ago, 18 percent of Catholics said they were "born-again" compared to 11 percent on the latest polls. One explanation for the drop is that the Catholic charismatic renewal, which emphasizes personal, direct encounters with the Holy Spirit in the manner of the "born-again" style, was flourishing in the mid-1970s and has since ebbed.

If evangelical loyalties have not dramatically increased, the apparent ability of the movement to hold its own in the face of many challenges can be considered something of a feat. Liberal Christianity has been largely in decline. Secular ideologies have made inroads into all denominations, lowering the level of religious commitment among many church members, experts say. From the vantage point of some analysts, the middle ground between clear-cut, evangelical faith and unbelief, the churched and the unchurched, seems to be eroding. In the struggle for hearts and minds, the analysts say, nominal Christianity and cultural forms of civil religion become less viable options. Evangelicals pose the alternative by holding a set of beliefs firmly and unequivocally. Observers note that, while evangelicals draw criticism from those who regard their ways as too simplistic or rigid, the evangelical presence keeps alive the choice of taking faith seriously.

Whether evangelical strength can overcome the recent scandals involving television preachers is the latest test. Gallup Polls conducted soon after the demise of Jim and Tammy Bakker and the controversy over the fund-raising appeals of Oral Roberts show serious public distrust of television evangelists in general. Whether the disaffection with television evangelists reflects detrimentally on the wider evangelical movement remains to be seen.

An immediate concern for evangelical leaders is what impact the turmoil might have among evangelicals themselves. Evangelicals are far more likely to tune in TV evangelists than non-evangelicals and while their disillusion with the media preachers registers lower than that of non-evangelicals, it could spell trouble within the ranks.

Overall, the percentage of the public regarding TV evangelists as "untrustworthy" shot up from 36 percent in 1980 to 63 percent just after the recently publicized troubles. In 1980, 53 percent believed the preachers were honest. That figure dropped to 34 percent.

Among those who watch religious TV programs weekly, largely an evangelical audience, 47 percent said they saw TV evangelists as "untrustworthy." Fifty-three percent of these weekly viewers said they believe TV evangelists were honest, compared to 34 percent of the general public.

Survey results have shown that viewers of religious television do so in order to confirm their faith and gain added assurance. The TV evangelists then, appear to have functioned as reinforcers of those who are already believers. Should confidence in these spokespersons for the faith suffer seriously, the evangelical movement could be quite ad-

versely affected. But the capacity for recovery has been one of the movement's great assets and the outcome is far from clear. The latest surveys show the need for rebuilding support. Among evangelicals, 35 percent believe TV evangelists are dishonest, 33 percent think they are insincere, and 38 percent say that television preachers do not have a special relationship with God.

The acceptability of evangelicals as Presidential candidates offers one indication of the movement's current standing on a wider public basis. In the aftermath of the conflicts among the TV evangelists, 29 percent of Americans said they were "less likely" to vote for a candidate "who considers himself a born-again evangelical Christian." The percentage is three times what it had been in 1980.

Demographic factors continue to shape the evangelical community. Those who describe themselves as "born-again" are disproportionately Protestant, black, poor, and Southern. Forty-four percent of blacks call themselves evangelical, as compared to 31 percent of whites. Nearly four of 10 evangelicals belong to households whose income is $15,000 or less, compared to about two in 10 whose income is $40,000 and above. Nearly four in 10 have not completed high school.

Though many evangelicals have prospered in recent years by climbing the educational and job ladders, large numbers of evangelicals have not. The question is whether the movement can retain the allegiance of the majority of those who become upwardly mobile. Conversely, how does the relative lack of formal education and economic hardship relate to the fostering of an evangelical identity?

Differences in the economic well-being of members of various denominations are striking. Among all Baptists, the total household income is $15,000 or under for 44 percent and $40,000 or over for 11 percent; comparable figures for other church bodies are: all Methodists, 30 percent and 18 percent, respectively; all Lutherans, 27 percent and 20 percent; all Presbyterians, 30 percent and 30 percent; all Episcopalians, 20 percent and 31 percent. Clearly Presbyterians and Episcopalians continue to have the largest percentages of affluent members.

By nature, evangelical churches have seen the way forward as beset by obstacles and challenges. The propagation and development of faith has always been seen by its leaders as the most compelling and formidable of tasks. Surveys indicate tough sledding ahead just to maintain the level of relative stability that has marked the past 10 years.

Some evangelicals believe the key to evangelism may lie in the ability of the movement to broaden its moral perspective. Personal morality has been the hallmark of modern evangelicalism, but, as many religious historians point out, their forebears in the 19th century were in the forefront of the struggle for the broader goals of societal justice.

Jimmy Carter himself has stood in that tradition, embracing both personal and social ethics. Billy Graham, the evangelist with the highest public standing, has placed concern for the arms race at the heart of his ministry.

In the tide of political and social conservatism during the Reagan Presidency, the vision and aspirations of evangelicals have found a receptive climate in many centers of political power. The support has, in the view of most analysts, buoyed the movement. A change in climate in the years ahead could place the cause of evangelical Americans in a much different context; its moral and spiritual agenda could become more difficult to achieve.

But evangelicals have been building resources. They now have a more complex network of churches, schools, colleges, and media ministries than ever before. Those resources will be needed as never before in the effort by evangelicals to retain their toe-hold in American religious life.

II. Religion and Society

Influence of Religion
Religion and Today's Problems
Importance of Religion
Confidence in the Church/Organized Religion

Influence of Religion

Public Sees Religion's Influence Continuing To Increase in 1986

The number of Americans who believe religion is increasing its influence on American life continues at the highest level recorded in nearly three decades of measurements. Nearly half, 48 percent, say religion is gaining in impact while 39 percent hold the opposite view, 6 percent say the same, and 7 percent do not express an opinion.

The percentage saying "increasing" is more than three times the proportion recorded in 1969 when 14 percent said religion was increasing its influence and 70 percent said losing. When this index was started in 1957, 69 percent saw religion gaining influence on American life while far fewer, 14 percent, said losing.

Most likely to say religion's influence is growing are young adults (18-29 years), persons with a college background, Southerners, Westerners, and evangelicals.

Following is the question that has been asked in surveys during the last three decades:

> *At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?*

Following is the trend, with the proportions saying "the same" or "no opinion" excluded.

Influence of Religion on American Life

	Increasing %	Losing %
1986	48	39
1985	49	39
1984	42	39
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

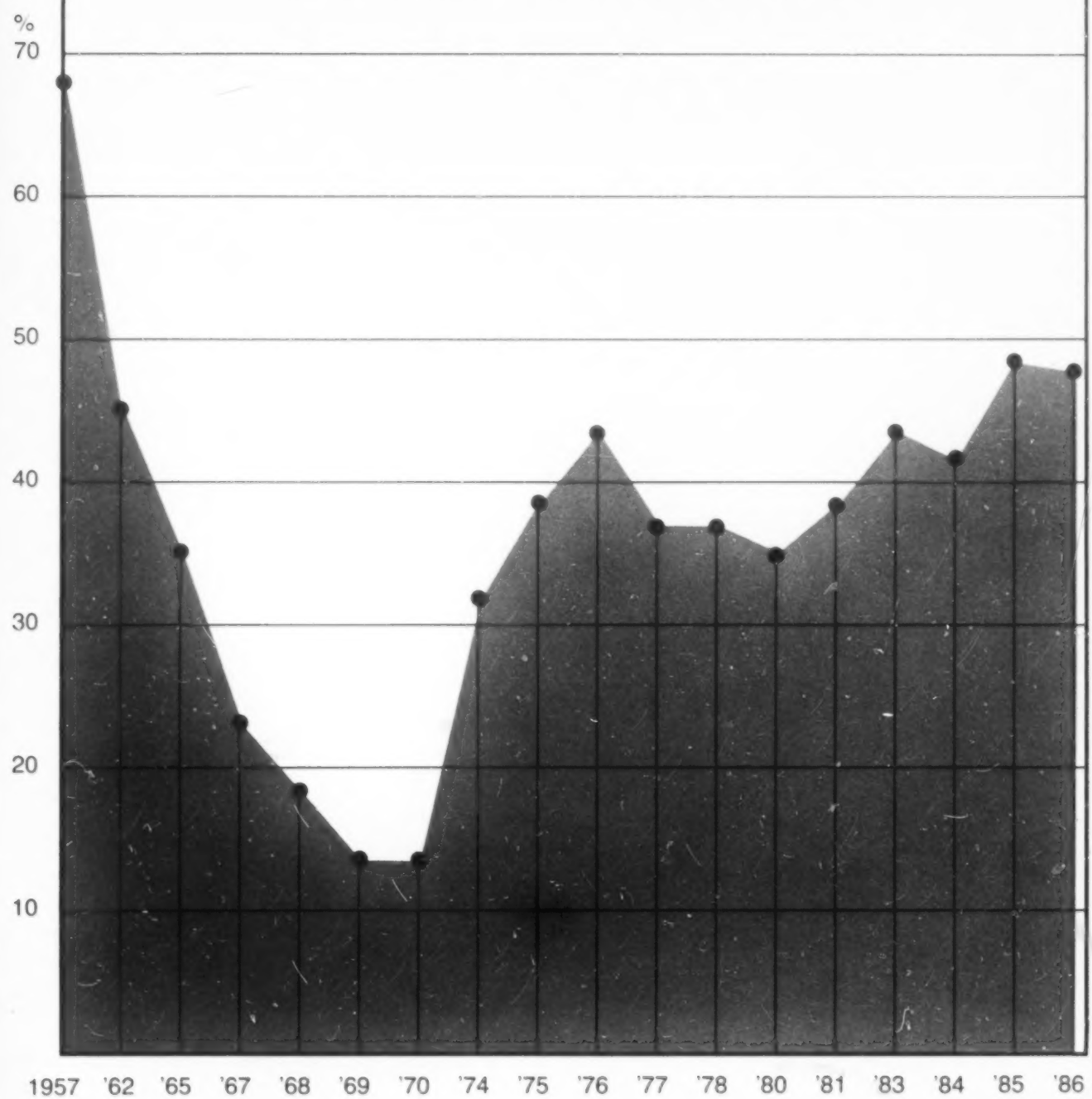
Comparison of the current findings with those in 1970, when only 14 percent said religion was increasing its influence, shows the change to have occurred more or less equally among all major population groups.

Influence of Religion on American Life

Question: *At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?*

	September 3-17, 1986 (Telephone)				
	Increasing	Losing	Stay the same	No opinion	Number of interviews
NATIONAL	**48%**	**39%**	**6%**	**7%**	**978**
SEX					
Men	50	35	7	8	489
Women	47	42	5	6	489
AGE					
18-29 years	53	38	6	3	235
30-49 years	48	41	5	6	402
50 & older	45	36	8	11	332
REGION					
East	45	40	7	8	233
Midwest	43	43	8	6	260
South	51	39	5	5	293
West	54	31	5	10	192
RACE					
Whites	48	38	7	7	859
Blacks	48	44	2	6	73
EDUCATION					
College graduates	51	33	8	8	291
College incomplete	55	35	5	5	237
High school graduates	45	42	5	8	328
Not high school graduates	42	42	9	7	116
POLITICS					
Republicans	50	38	7	5	337
Democrats	46	37	7	10	317
Independents	49	40	5	6	290
HOUSEHOLD INCOME					
$40,000 and over	53	38	5	4	216
$25,000-$39,999	45	41	6	8	253
$15,000-$24,999	53	39	4	4	200
Under $15,000	48	38	7	7	211
RELIGION					
Protestants	51	37	7	5	569
Catholics	41	45	7	7	264

Influence of Religion on American Life Nationwide



Religion and Today's Problems

57% Say Religion Can Answer All or Most of Today's Problems

A 57 percent majority hold the belief that religion can answer all or most of today's problems, while 23 percent disagree. Another 20 percent are undecided. The current percentage saying religion can answer problems is marginally down from last year's 61 percent and is far below the peak figure in 1957, when fully 81 percent said religion could answer the problems of the world.

Here is the question:

> *Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?*

Here are the findings:

Can Religion Answer Problems?

	Can answer %	Out of date %	No opinion %
1986	57	23	20
1985	61	22	17
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

Most inclined to believe that religion can answer today's problems are women, blacks, persons 50 and older, Southerners, and evangelicals.

The following table compares the percentages in various population groups who currently believe religion can answer today's problems with the percentages who held this opinion in earlier surveys. The decline in persons saying religion can answer the problems of the world is most pronounced among Catholics, adults under the age of 49, and those with at least a high school education.

At the same time, however, a pronounced decline in persons who hold this view has come among all major groups since 1957:

Here is the trend by groups:

Can Religion Answer Problems?
(Percent responding affirmatively)

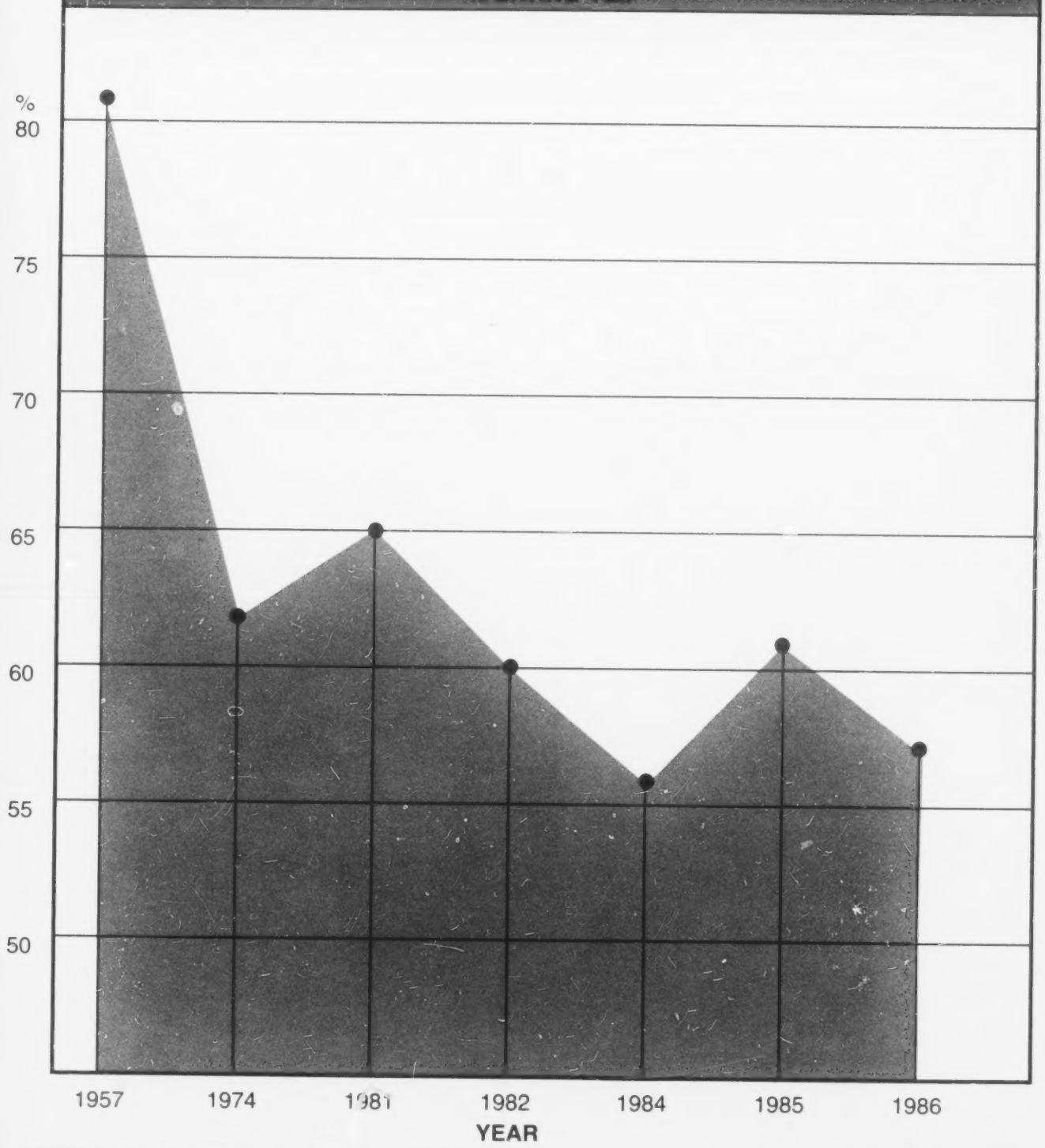
	1957	1974	1981	1982	1984	1985	1986
NATIONAL	81%	62%	65%	60%	56%	61%	57%
18-29 years	84	55	58	58	52	62	57
30-49 years	80	64	60	58	55	59	56
50 and older	79	66	73	63	60	63	61
Protestants	83	70	72	71	66	70	65
Catholics	83	58	64	53	48	52	50
College education	78	52	57	53	53	55	54
High school	83	63	67	63	55	63	61
Grade school	79	73	73	63	64	66	59
Men	75	54	58	53	54	54	50
Women	86	70	71	66	59	67	65

Can Religion Answer Today's Problems?

Question: *Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?*

	September 3-17, 1986 (Telephone)			
	Can answer problems	Largely old-fashioned	No opinion	Number of interviews
NATIONAL	**57%**	**23%**	**20%**	**1,584**
SEX				
Men	50	26	24	489
Women	65	20	15	489
AGE				
18-29 years	54	28	18	235
30-49 years	56	23	21	402
50 & older	61	19	20	332
REGION				
East	49	29	22	233
Midwest	52	27	21	260
South	73	12	15	293
West	51	26	23	192
RACE				
Whites	55	24	21	859
Non-whites	72	17	11	119
Blacks	77	15	8	73
EDUCATION				
College graduates	47	24	29	291
College incomplete	61	22	17	237
High school graduates	61	21	18	328
Not high school graduates	59	25	16	116
POLITICS				
Republicans	60	19	21	337
Democrats	58	22	20	317
Independents	56	26	18	290
HOUSEHOLD INCOME				
$40,000 and over	48	27	25	216
$25,000-$39,999	59	19	22	253
$15,000-$24,999	57	27	16	200
Under $15,000	65	20	15	211
RELIGION				
Protestants	65	18	17	569
Catholics	50	27	23	264

Can Religion Answer Today's Problems?



Importance of Religion

Majority of Americans Say Religion Is 'Very Important'

The proportion of Americans who say religion is "very important" in their lives has been remarkably stable over the last five years, with 55 percent in 1984 surveys, compared to 55 percent in 1980, giving this response. Another 30 percent in the survey say "fairly important" while 14 percent answer "not very important."

The percent of Americans who said religion was very important in their lives plunged from 75 percent in 1952 to 52 percent in 1978, but has levelled out since then.

Most likely to say religion is very important in their lives, among the more than 6,500 Americans interviewed, are blacks (74 percent), widows and widowers (71 percent), those whose formal education ended in grade school (66 percent), those aged 65 and older (65 percent), women (64 percent), Southerners (64 percent), and Protestants (61 percent).

Following is the question asked in each survey since 1952:

> *How important would you say religion is in your own life — very important, fairly important, or not very important?*

Here is the trend:

Importance of Religion

	Very important	Fairly important	Not very important
1986	55%	30%	14%
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

Note: The proportions having no opinion, 1% in the latest survey, are excluded.

Here are the results based on interviews from five in-person surveys conducted during 1986 and the results by religious preference, sex, and young adults (18-24):

Responses of Protestants

	Very important	Fairly important	Not very important
1986	61%	29%	9%
1985	62	30	8
1984	62	29	9
1983	62	29	9
1980	61	30	8
1978	60	31	8
1965	74	20	5
1952	76	20	4

Responses of Catholics

	Very important	Fairly important	Not very important
1986	52%	37%	10%
1985	54	35	10
1984	53	35	11
1983	56	34	9
1980	56	34	9
1978	51	36	11
1965	76	20	3
1952	83	14	3

Responses of Men

	Very important	Fairly important	Not very important
1986	45%	35%	19%
1985	47	34	18
1984	48	34	17
1983	49	32	17
1980	48	34	17
1978	46	35	18
1965	63	26	10
1952	68	22	8

Responses of Women

	Very important	Fairly important	Not very important
1986	64%	27%	9%
1985	63	27	9
1984	63	27	9
1983	62	28	9
1980	62	27	10
1978	58	29	11
1965	77	18	4
1952	79	18	3

Responses of 18-24 Age Group

	Very important	Fairly important	Not very important
1986	44%	36%	19%
1985	45	38	16
1984	42	39	17
1983	44	40	14
1980	43	40	14
1978	37	43	19
1965	57	32	10
1952	64	30	6

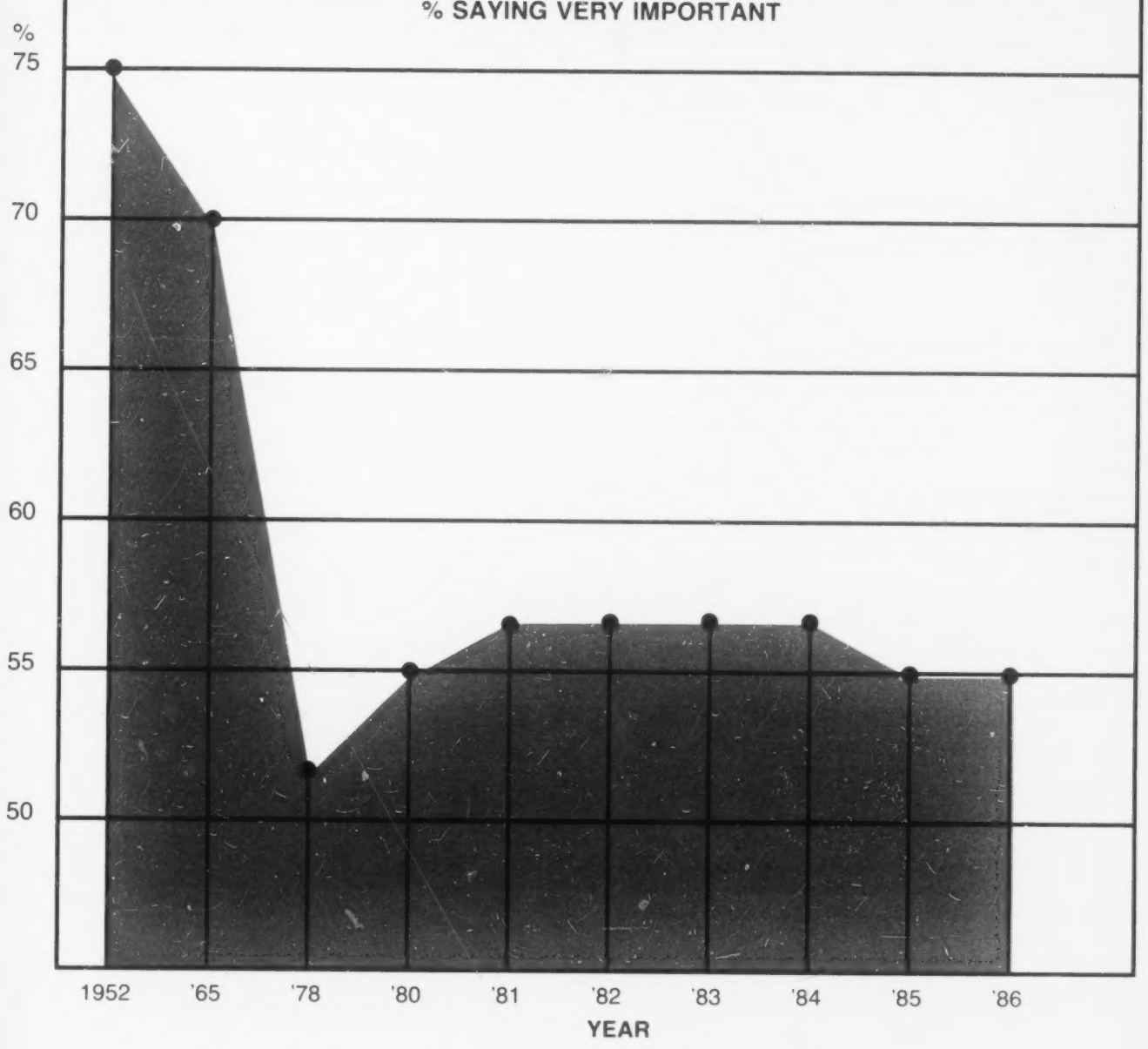
Importance of Religion

Question: *How important would you say religion is in your own life — very important, fairly important, or not very important?*

	Five selected weeks during 1986 (Telephone & Personal)				
	Very important	Fairly important	Not very important	No opinion	Number of interviews
NATIONAL	**55%**	**30%**	**14%**	**1%**	**6,633**
SEX					
Men	45	35	19	1	3,330
Women	64	27	9	*	3,303
AGE					
18-29 years	44	37	18	1	1,440
18-24 years	44	36	19	1	717
25-29 years	44	39	16	1	723
30-49 years	52	32	15	1	2,553
50 & older	65	25	9	1	2,580
50-64 years	64	27	9	*	1,363
65 & older	67	23	10	*	1,217
REGION					
East	47	34	18	1	1,651
New England	37	37	25	1	368
Mid Atlantic	49	34	16	1	1,283
Midwest	56	31	12	1	1,781
East Central	55	30	14	1	1,094
West Central	57	33	10	*	687
South	64	27	8	1	1,936
Southeast	65	26	8	1	1,247
Southwest	64	27	8	1	689
West	49	32	19	*	1,265
Rocky Mountain	58	30	12	*	325
Pacific	46	32	21	1	940
RACE					
Whites	53	32	14	1	5,925
Blacks	74	18	7	1	571
Hispanics	54	30	15	1	292
MARITAL STATUS					
Married	57	31	12	*	3,126
Single	40	37	22	1	768
Divorced/Separated	51	32	17	*	349
Widowed	71	21	8	*	398
EDUCATION					
College graduates	44	35	20	1	1,507
College incomplete	53	31	16	*	1,607
High school graduates	55	33	12	*	2,245
Not high school graduates	66	24	9	1	1,257
POLITICS					
Republicans	56	30	13	1	2,163
Democrats	59	29	11	1	2,414
Independents	48	33	18	1	1,851
HOUSEHOLD INCOME					
$40,000 and over	44	36	19	1	1,219
$25,000-$39,999	49	35	15	1	1,605
$15,000-$24,999	56	31	12	1	1,434
Under $15,000	64	25	11	*	1,933
RELIGION					
Protestants	61	29	9	1	3,950
Catholics	52	37	10	1	1,732
Jews	30	35	35	*	150

* Less than one percent.

How Important Is Religion in Life?



Confidence in Institutions

Public Losing Confidence In Organized Religion

For the first time in over a decade, the church or organized religion has lost its primacy as the institution in which the American people have the greatest confidence. That distinction went to the military in a July 1986 Gallup Poll, the latest to assess the public's trust. In surveys conducted periodically since 1975 the military had been the second or third-highest rated institution.

In the July survey 63 percent said they had a "great deal" or "quite a lot" of confidence in the military, statistically unchanged from the 61 percent recorded in last year's poll.

Organized religion, in which 66 percent indicated a high degree of confidence last year, fell to 57 percent in the 1986 survey. In seven previous surveys, the percentage expressing a great deal or quite a lot of confidence in the church had ranged from a high of 68 percent (in 1975) to a low of 62 percent (in 1983).

Consistent with the results of earlier surveys, Protestants, women, blacks, older Americans, Southerners, and the less-well educated and less affluent currently express greater confidence in the church than do people from different socio-economic backgrounds. Comparison of the results of the 1985 and 1986 polls, however, shows the recent decline in confidence to have occurred among all population groups, including those mentioned above.

Supreme Court Ranks Third

The U.S. Supreme Court is the third-highest rated institution, with 53 percent currently expressing a high level of confidence. Tied for fourth are banks and public schools, each with 49 percent. The other institutions studied and the percentages saying they have a great deal or quite a lot of confidence in each are: Congress (41 percent), newspapers (37 percent), organized labor (29 percent), big business (28 percent), and television (27 percent).

Aside from the 9 percentage-point drop for organized religion, the current figures for the other institutions are not statistically different from those obtained in last year's poll.

Here is the question and highlights of the trend:

> *I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?*

Confidence in Institutions
(Percent saying "great deal" or "quite a lot")

	1986	1985	1983	1979	1973
Military	63%	61%	53%	54%	*
Church or organized religion	57	66	62	65	66
U.S. Supreme Court	53	56	42	45	44
Banks	49	51	51	60	*
Public schools	49	48	39	53	58
Congress	41	39	28	34	42
Newspapers	37	35	38	51	39
Organized labor	29	28	26	36	30
Big business	28	31	28	32	26
Television	27	29	25	38	37

*Not asked.

As shown in the following table, the decline in confidence in the church or organized religion between the 1985 and 1986 surveys traces to all major segments of the population. The differences in the size of the decline among different groups, such as gender, age, education and region, may be attributable to random sampling variability.

Church or Organized Religion
(Percent saying "great deal" or "quite a lot")

	1986	1985	Difference
NATIONAL	57%	66%	– 9 points
Men	52	63	– 11
Women	62	69	– 7
Whites	57	65	– 8
Blacks	65	73	– 8
Protestants	63	73	– 10
Catholics	58	70	– 12
18-29 years	51	65	– 14
30-49 years	56	63	– 7
50 & older	62	71	– 9
College grads.	52	60	– 8
College inc.	55	60	– 5
High school grads.	60	70	– 10
Not H.S. grads.	61	72	– 11
$25,000 & over	53	62	– 9
Under $25,000	60	69	– 9
East	53	57	– 4
Midwest	58	70	– 12
South	67	75	– 8
West	47	59	– 12

III. Religious Identification

Religious Preference 1947-1986
Protestant and Other Church Preference
Religious Preference: Major Faiths
Religious Preference: Protestant Denominations
Profiles of Major Faiths
Profiles of Protestant Denominations
Evangelicals

Religious Preference 1947 – 1986

Approximately nine in 10 in the latest surveys state a specific religious preference, with 59 percent saying they are Protestants, 27 percent Catholics, and 2 percent Jews. The remainder state a preference for another church or religion (4 percent) or no religious preference (8 percent).

Since 1947 the proportion of Catholics in the population has increased (from 20 percent in 1947 to 28 or 29 percent in recent years), while Protestants declined from 69 percent in 1947 to 59 percent today. The proportion of Jews has fallen from 5 percent in 1947 to 2 percent in the 1970's and 1980's. The proportion who give no religious preference has been on a gradual overall uptrend since 1967.

Results Based on 8,292 Interviews

Here are the results for 1986, based on in-person and telephone interviews, with 8,292 adults, 18 and older, and the trend:

Trend in Religious Preference
— Yearly —

	Protestant	Catholic	Jewish	Other	None
1986	59%	27%	2%	4%	8%
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6
— By 5-year periods —					
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	2	4	5
1952	67	25	4	1	2
1947	69	20	5	1	6

Note: Results for some years do not add to 100% due to rounding.

The percentage of adults who give their denominational preference as Methodist, Lutheran, Presbyterian, and Episcopalian has levelled off in the last few years after sharp declines in the 1970's and 1960's.

While those who give their preference as Baptist has shown little change over the two decades measured, the proportions in three of the four mainline churches – Methodist, Presbyterian, and Episcopalian – have fallen off by one-third. The decline has been less precipitous among Lutherans.

It is important to bear in mind that these annual Gallup audits focus on *preference* and not *membership*.

Here is the trend for the major Protestant denominations based on 4 in-person surveys conducted in 1986 with 6,221 adults:

Protestant Church Preferences

	Baptist %	Methodist %	Lutheran %	Presbyterian %	Episcopalian %
1986	20	9	5	2	2
1985	20	10	6	2	2
1984	20	9	7	2	3
1983	21	10	7	3	2
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3

Note: The percentages on pages 19 through 27 are based on 4 in-person surveys with 6,221 adults, nationwide.

Protestant and Other Church Preference
(Based on 4 in-Person National Surveys in 1986)

	NATIONAL
Baptist Churches	**20%**
Southern Baptist Convention	10
American Baptist Churches	2
The National Baptist Convention of America	*
The National Baptist Convention of U.S.A., Inc.	*
Other Baptist	5
Baptist, don't know which denomination	3
Methodist Churches	**9**
United Methodist Church	7
A.M.E. Zion Church	*
A.M.E. Church	*
Other Methodist	1
Methodist, don't know which denomination	1
Lutheran Churches	**5**
American Lutheran Church	2
Lutheran Church in America	1
Missouri Synod Lutheran	1
Other Lutheran	*
Lutheran, don't know which denomination	1
Presbyterian Churches	**2**
Episcopal Churches	**2**
United Church of Christ, (or Congregationalist or Evangelical and Reformed)	**2**
Christian Church (Disciples of Christ)	**2**
Other Protestant	**7**
Protestant unspecified	**5**
Other religion **	**4**
TOTAL PROTESTANT	**58%**

* Less than one percent.

** Includes those who describe themselves as Protestant but name a denomination not classified as Protestant.

NOTE: In reading the tables, it should be borne in mind that the respondents themselves designated their denominations. Therefore, Southern Baptists may be confused with Baptists who live in the South but do not belong to the Southern Baptist Convention, and it is likely that some survey respondents in the South and West who belong to the Church of Christ identified themselves with the United Church of Christ.

Religious Preference: Major Faiths

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)				
	Protestant	Catholic	Jewish	No religious preference	Number of interviews
NATIONAL	**58%**	**27%**	**2%**	**9%**	**6,221**
SEX					
Men	55	28	2	11	3,129
Women	61	26	2	7	3,092
AGE					
18-29 years	49	31	2	14	1,270
18-24 years	47	33	2	14	604
25-29 years	52	29	2	13	666
30-49 years	57	27	2	11	2,366
50 & older	67	25	2	4	2,563
50-64 years	65	26	2	4	1,316
65 & older	69	23	2	4	1,247
REGION					
East	39	45	5	10	1,566
New England	32	52	2	11	338
Mid Atlantic	41	43	5	9	1,228
Midwest	61	27	1	9	1,661
East Central	59	27	1	11	1,017
West Central	64	28	1	5	644
South	77	15	1	6	1,794
Southeast	82	9	1	6	1,164
Southwest	66	25	*	6	630
West	51	24	1	14	1,200
Rocky Mountain	47	28	1	7	286
Pacific	53	23	1	16	914
RACE					
Whites	56	30	2	9	5,597
Blacks	81	7	*	10	552
Hispanics	19	70	1	8	375
MARITAL STATUS					
Married	60	28	2	7	4,189
Single	47	29	4	17	999
Divorced/Separated	56	24	2	14	355
Widowed	73	20	1	4	545
EDUCATION					
College graduates	57	24	5	11	1,236
College incomplete	54	29	2	11	1,515
High school graduates	57	30	2	8	2,068
Not high school graduates	65	23	*	8	1,387
POLITICS					
Republicans	66	22	1	8	2,020
Democrats	57	30	3	7	2,405
Independents	52	29	2	13	1,615
HOUSEHOLD INCOME					
$40,000 and over	54	29	3	10	1,102
$25,000-$39,999	55	31	2	9	1,424
$15,000-$24,999	61	26	2	9	1,354
Under $15,000	62	24	1	9	1,979

* Less than one percent.

Religious Preference: Protestant Denominations

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)					
	Total Baptist	Methodist	Lutheran	Presbyterian	Episcopalian	Number of interviews
NATIONAL	**20%**	**9%**	**5%**	**2%**	**2%**	**6,221**
SEX						
Men	20	9	5	1	2	3,129
Women	20	10	6	2	2	3,092
AGE						
18-29 years	19	7	3	1	2	1,270
18-24 years	17	7	2	1	2	604
25-29 years	21	7	5	1	2	666
30-49 years	20	8	5	1	3	2,366
50 & older	21	12	7	2	3	2,563
50-64 years	22	11	7	2	2	1,316
65 & older	20	14	7	3	3	1,247
REGION						
East	10	9	2	2	3	1,566
New England	5	6	*	1	6	338
Mid Atlantic	11	10	3	2	3	1,228
Midwest	12	11	12	1	2	1,661
East Central	13	12	7	2	2	1,017
West Central	10	9	20	1	2	644
South	42	11	2	1	2	1,794
Southeast	45	12	2	2	2	1,164
Southwest	36	9	3	1	2	630
West	11	5	5	2	2	1,200
Rocky Mountain	8	7	5	3	2	286
Pacific	1*	5	6	2	3	914
RACE						
Whites	16	9	6	2	3	5,597
Blacks	54	8	*	*	1	552
Hispanics	4	2	1	*	1	375
MARITAL STATUS						
Married	20	10	6	2	2	4,189
Single	18	6	3	2	3	999
Divorced/Separated	20	8	3	1	3	355
Widowed	25	12	7	2	4	545
EDUCATION						
College graduates	11	11	6	3	5	1,236
College incomplete	15	10	6	2	3	1,515
High school graduates	21	9	5	2	2	2,068
Not high school graduates	30	7	5	1	1	1,337
POLITICS						
Republicans	17	11	8	3	3	2,020
Democrats	26	8	4	1	2	2,405
Independents	16	9	5	1	3	1,615
HOUSEHOLD INCOME						
$40,000 and over	13	10	7	3	4	1,102
$25,000-$39,999	17	9	6	2	2	1,424
$15,000-$24,999	20	10	6	1	2	1,354
Under $15,000	26	8	5	2	1	1,979

* Less than one percent.

Religious Preference: Protestant Denominations

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)					
	Total Baptist	Southern Baptist	American Baptist	Total Methodist	United Methodist	Number of interviews
NATIONAL	**20%**	**10%**	**2%**	**9%**	**7%**	**6,221**
SEX						
Men	20	10	2	9	7	3,129
Women	20	10	2	10	8	3,092
AGE						
18-29 years	19	8	2	7	6	1,270
18-24 years	17	7	2	7	5	604
25-29 years	21	9	2	7	6	666
30-49 years	20	10	2	8	6	2,366
50 & older	21	12	2	12	10	2,563
50-64 years	22	11	2	11	9	1,316
65 & older	20	14	1	14	11	1,247
REGION						
East	10	2	4	9	7	1,566
New England	5	*	1	6	5	338
Mid Atlantic	11	2	4	10	7	1,228
Midwest	12	3	2	11	9	1,661
East Central	13	3	2	12	10	1,017
West Central	10	3	1	9	7	644
South	42	28	1	11	9	1,794
Southeast	45	29	1	12	9	1,164
Southwest	36	27	1	9	7	630
West	11	3	1	5	4	1,200
Rocky Mountain	8	3	1	7	5	286
Pacific	11	3	1	5	4	914
RACE						
Whites	16	9	1	9	8	5,597
Blacks	54	23	8	8	2	552
Hispanics	4	2	*	2	1	375
MARITAL STATUS						
Married	20	10	2	10	8	4,189
Single	18	7	2	6	5	999
Divorced/Separated	20	9	2	8	7	355
Widowed	25	18	1	12	9	545
EDUCATION						
College graduates	11	6	1	11	9	1,236
College incomplete	15	8	2	10	7	1,515
High school graduates	21	11	2	9	7	2,068
Not high school graduates	30	15	2	7	6	1,337
POLITICS						
Republicans	17	9	1	11	10	2,020
Democrats	26	13	2	8	6	2,405
Independents	16	8	2	9	7	1,615
HOUSEHOLD INCOME						
$40,000 and over	13	7	1	10	8	1,102
$25,000-$39,999	17	9	2	9	8	1,424
$15,000-$24,999	20	10	2	10	8	1,354
Under $15,000	26	14	3	8	6	1,979

* Less than one percent.

Religious Preference: Protestant Denominations

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)					
	Total Lutheran	American Lutheran	Missouri Synod Lutheran	United Church of Christ	Christian Church	Number of interviews
NATIONAL	**5%**	**2%**	**1%**	**2%**	**2%**	**6,221**
SEX						
Men	5	2	1	1	2	3,129
Women	6	1	1	3	2	3,092
AGE						
18-29 years	3	1	1	1	3	1,270
18-24 years	2	1	*	1	3	604
25-29 years	5	1	1	2	2	666
30-49 years	5	2	1	2	1	2,366
50 & older	7	2	2	3	2	2,563
50-64 years	7	2	2	3	2	1,316
65 & older	7	2	2	3	2	1,247
REGION						
East	2	1	*	2	*	1,566
New England	*	*	*	2	*	338
Mid Atlantic	3	1	*	2	1	1,228
Midwest	12	4	3	3	4	1,661
East Central	7	1	1	3	4	1,017
West Central	20	8	5	4	4	644
South	2	*	1	2	1	1,794
Southeast	2	*	1	2	1	1,164
Southwest	3	1	1	2	1	630
West	5	2	1	1	3	1,200
Rocky Mountain	5	2	*	*	3	286
Pacific	6	2	2	1	3	914
RACE						
Whites	6	2	1	2	2	5,597
Blacks	*	*	*	1	2	552
Hispanics	1	1	*	1	1	375
MARITAL STATUS						
Married	6	2	1	2	2	4,189
Single	3	1	1	1	2	999
Divorced/Separated	3	1	1	2	1	355
Widowed	7	2	1	4	3	545
EDUCATION						
College graduates	6	2	1	2	2	1,236
College incomplete	6	2	2	1	2	1,515
High school graduates	5	2	1	2	2	2,068
Not high school graduates	5	1	1	2	2	1,337
POLITICS						
Republicans	8	2	2	3	2	2,020
Democrats	4	2	1	2	2	2,405
Independents	5	2	1	2	1	1,615
HOUSEHOLD INCOME						
$40,000 and over	7	2	2	2	2	1,102
$25,000-$39,999	6	3	2	2	1	1,424
$15,000-$24,999	6	1	1	2	3	1,354
Under $15,000	5	1	1	2	2	1,979

* Less than one percent.

Religious Profiles: Major Faiths

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)				
	Protestant	Roman Catholic	Jewish	Other	None
NATIONAL	**100%**	**100%**	**100%**	**100%**	**100%**
SEX					
Men	45	49	54	46	60
Women	55	51	46	54	40
AGE					
18-29 years	23	31	24	32	42
18-24 years	13	19	12	20	25
25-29 years	10	12	12	12	17
30-49 years	36	37	42	41	42
50 & older	41	32	34	27	16
50-64 years	21	18	17	19	9
65 & older	20	14	17	8	7
REGION					
East	17	41	58	12	27
New England	3	10	5	3	7
Mid Atlantic	14	31	53	9	20
Midwest	27	25	13	16	25
East Central	16	15	8	9	19
West Central	11	10	5	7	6
South	39	16	15	15	19
Southeast	28	6	13	9	12
Southwest	12	10	2	6	7
West	17	18	14	57	29
Rocky Mountain	4	5	11	25	3
Pacific	13	13	3	32	26
RACE					
Whites	85	96	100	83	86
Blacks	14	3	*	3	11
Hispanics	2	17	*	4	6
MARITAL STATUS					
Married	65	65	48	63	48
Single	16	22	38	23	38
Divorced/Separated	5	5	7	6	9
Widowed	10	6	6	4	3
EDUCATION					
College graduates	17	16	44	22	21
College incomplete	23	26	25	27	28
High school graduates	32	37	27	35	28
Not high school graduates	27	21	4	16	22
POLITICS					
Republicans	36	25	18	32	26
Democrats	38	42	52	34	31
Independents	24	29	29	29	37
HOUSEHOLD INCOME					
$40,000 and over	16	18	29	19	18
$25,000-$39,999	21	26	21	26	22
$15,000-$24,999	23	21	20	20	21
Under $15,000	35	29	16	33	34

* Less than one percent.

Profiles of Protestant Denominations

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)				
	Total Baptist	Methodist	Lutheran	Presbyterian	Episcopalian
NATIONAL	**100%**	**100%**	**100%**	**100%**	**100%**
SEX					
Men	48	46	47	43	49
Women	52	54	53	57	51
AGE					
18-29 years	25	21	17	19	19
18-24 years	13	12	7	11	12
25-29 years	12	9	10	8	7
30-49 years	37	31	36	33	40
50 & older	38	48	46	48	41
50-64 years	21	23	24	19	18
65 & older	17	25	22	29	23
REGION					
East	12	24	11	29	35
New England	1	3	*	3	13
Mid Atlantic	11	21	11	26	22
Midwest	15	29	56	20	17
East Central	10	19	19	15	10
West Central	5	10	37	5	7
South	63	35	13	24	28
Southeast	44	25	7	18	20
Southwest	19	10	6	6	8
West	10	12	20	27	20
Rocky Mountain	2	4	5	9	4
Pacific	8	8	15	18	16
RACE					
Whites	72	91	100	96	92
Blacks	28	8	*	1	4
Hispanics	1	1	1	2	4
MARITAL STATUS					
Married	62	69	75	60	57
Single	18	14	11	24	23
Divorced/Separated	6	5	4	3	6
Widowed	11	11	10	12	13
EDUCATION					
College graduates	10	21	19	34	34
College incomplete	18	26	27	26	35
High school graduates	35	33	33	30	22
Not high school graduates	37	20	21	10	9
POLITICS					
Republicans	27	38	43	53	44
Democrats	50	34	29	22	26
Independents	21	27	26	22	29
HOUSEHOLD INCOME					
$40,000 and over	11	18	20	30	31
$25,000-$39,999	19	23	26	26	20
$15,000-$24,999	22	23	24	11	20
Under $15,000	44	30	27	30	20

* Less than one percent.

Profiles of Protestant Denominations

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)				
	Total Baptist	Southern Baptist	American Baptist	Total Methodist	United Methodist
NATIONAL	100%	100%	100%	100%	100%
SEX					
Men	48	49	41	46	46
Women	52	51	59	54	54
AGE					
18-29 years	25	22	31	21	21
18-24 years	13	12	18	12	11
25-29 years	12	10	13	9	10
30-49 years	37	35	38	31	29
50 & older	38	43	31	48	49
50-64 years	21	21	20	23	23
65 & older	17	22	11	25	26
REGION					
East	12	4	49	24	24
New England	1	*	2	3	4
Mid Atlantic	11	4	47	21	20
Midwest	15	8	22	29	30
East Central	10	5	19	19	20
West Central	5	3	3	10	10
South	63	82	14	35	35
Southeast	44	54	12	25	25
Southwest	19	28	3	10	10
West	10	6	15	12	11
Rocky Mountain	2	1	3	4	3
Pacific	8	5	13	8	8
RACE					
Whites	72	76	56	91	96
Blacks	28	23	44	8	3
Hispanics	1	2	*	1	1
MARITAL STATUS					
Married	62	64	55	69	69
Single	18	15	28	14	14
Divorced/Separated	6	5	5	5	5
Widowed	11	14	5	11	10
EDUCATION					
College graduates	10	10	10	21	23
College incomplete	18	19	21	26	25
High school graduates	35	35	38	33	32
Not high school graduates	37	36	30	20	20
POLITICS					
Republicans	27	28	20	38	41
Democrats	50	50	50	34	31
Independents	21	20	26	27	26
HOUSEHOLD INCOME					
$40,000 and over	11	11	10	18	19
$25,000-$39,999	19	19	19	23	24
$15,000-$24,999	22	21	22	23	23
Under $15,000	44	45	46	30	28

* Less than one percent.

Profiles of Protestant Denominations

Question: *What is your religious preference — Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?*

	Four surveys during 1986 (Personal)				
	Total Lutheran	American Lutheran	Missouri Synod Lutheran	United Church of Christ	Christian Church
NATIONAL	**100%**	**100%**	**100%**	**100%**	**100%**
SEX					
Men	47	55	46	33	43
Women	53	45	54	67	57
AGE					
18-29 years	17	11	12	20	38
18-24 years	7	5	1	7	26
25-29 years	10	6	11	13	12
30-49 years	36	40	33	29	23
50 & older	46	49	55	51	39
50-64 years	24	28	32	25	19
65 & older	22	21	23	26	20
REGION					
East	11	9	7	22	7
New England		*	*	5	*
Mid Atlantic	11	9	7	17	7
Midwest	56	61	58	41	48
East Central	19	13	18	20	28
West Central	37	48	40	21	20
South	13	8	17	27	14
Southeast	7	5	8	18	10
Southwest	6	3	9	9	4
West	20	22	18	10	31
Rocky Mountain	5	5	*	*	7
Pacific	15	17	18	10	24
RACE					
Whites	100	100	100	95	85
Blacks	*	1	*	5	12
Hispanics	1	2	*	2	4
MARITAL STATUS					
Married	75	76	74	72	62
Single	11	10	9	8	22
Divorced/Separated	4	3	5	4	4
Widowed	10	12	9	16	11
EDUCATION					
College graduates	19	20	15	21	15
College incomplete	27	27	35	15	21
High school graduates	33	35	32	38	35
Not high school graduates	21	18	17	25	29
POLITICS					
Republicans	43	33	48	45	36
Democrats	29	38	25	30	39
Independents	26	28	24	23	18
HOUSEHOLD INCOME					
$40,000 and over	20	20	21	15	13
$25,000-$39,999	26	34	30	23	12
$15,000-$24,999	24	18	19	20	28
Under $15,000	27	25	25	37	41

* Less than one percent.

Evangelicals

Third of Americans Are 'Born-Again'

One-third of the U.S. public describe themselves as "born-again" or evangelical Christians. Evangelicals include a high proportion of blacks, who are overwhelmingly Democratic in their political orientation. Evangelicals also include a disproportionately high percentage of Protestants and Southerners.

Here is the question and the results:

Would you describe yourself as a "born-again" or evangelical Christian, or not?

Percent of Evangelicals

NATIONAL	33%
Men	29
Women	36
Whites	32
Blacks	43
18-29 years	29
30-49 years	23
50 & older	36
College graduates	22
College incomplete	31
High school graduates	35
Not H.S. graduates	40
$40,000 & over	23
$25,000-$39,999	30
$15,000-$24,999	36
Under $15,000	37
Protestants	45
Catholics	14
East	17
Midwest	32
South	50
West	29

Stand on Issues

Evangelicals are twice as likely (83 percent) as non-evangelicals (41 percent) to say that religion is "very important" in their lives. Furthermore, evangelicals and non-evangelicals differ markedly on personal and moral issues. For example, evangelicals are nearly 4-to-1 of the opinion that homosexual relations between consenting adults should not be legal, while non-evangelicals are evenly divided on the issue.

Despite these differences, evangelicals and non-evangelicals are in general agreement on the top issues facing the nation, with economic and international issues rating high with both groups, as shown in the following table:

What do you think is the most important problem facing this country today?

Most Important Problem

	Total U.S.	Evangelicals	Non-evangelicals
Unemployment, recession	23%	28%	21%
International tensions, fear of war	22	15	24
Budget deficit	13	12	13
Drug abuse	8	9	7
Economy (general)	7	5	8
Poverty, hunger	6	8	6
High cost of living, taxes	4	4	4
Crime	3	3	3
Moral, religious decline	3	8	1
All others	23	21	22
No opinion	3	2	3
	115%	115%	112%

Totals add to more than 100% due to multiple responses.

As shown in the following table, similar proportions of both groups describe themselves as Democrats, but evangelicals are slightly more inclined to identify with the GOP and fewer say they are Independents.

Political Party Affiliation
(Based on registered voters)

	Total U.S.	Evangelicals	Non-evangelicals
Democrats	41%	43%	40%
Republicans	34	38	32
Independents	25	19	28
	100%	100%	100%

Excludes "others" and "none."

The findings on "political affiliation" and "most important problem" are based on interviews with 792 self-described evangelicals and 1,725 non-evangelicals out of a total sample of 2,517 adults, 18 and older. The interviews were conducted in 1986 in scientifically selected localities across the nation in an in-person survey July 11-14 and a telephone survey Sept. 3-17.

Percent of Evangelicals

Question: *Would you describe yourself as a "born-again" or evangelical Christian, or not?*

	Three surveys during 1986 (Telephone & Personal)		
	Yes	No	Number of interviews
NATIONAL	**33%**	**67%**	**4,076**
SEX			
Men	29	71	2,044
Women	36	64	2,032
AGE			
18-29 years	29	71	860
30-49 years	23	77	1,554
50 & older	36	64	1,644
REGION			
East	17	83	1,016
Midwest	32	68	1,101
South	50	50	1,181
West	29	71	778
RACE			
Whites	32	68	3,636
Non-whites	41	59	440
Blacks	43	57	357
Hispanics	23	77	188
MARITAL STATUS			
Married	34	66	2,069
Single	21	79	522
Divorced Separated	22	78	230
Widowed	36	64	269
EDUCATION			
College graduates	22	78	896
College incomplete	31	69	1,005
High school graduates	35	65	1,363
Not high school graduates	40	60	802
HOUSEHOLD INCOME			
$40,000 and over	23	77	746
$25,000-$39,999	30	70	963
$15,000-$24,999	36	64	859
Under $15,000	39	61	1,210
RELIGION			
Protestants	45	55	2,408
Catholics	14	86	1,075

IV. Catholics

Involvement in Religious Activities
Ratings of the Church
Church's Stance on Sexual Morality

Growing Number of Catholics Involved In Bible Study, Other Activities

A growing number of American Catholics are attending Catholic social functions and meetings and participating in Bible study, meditation, and other religious activities.

In a 1977 survey conducted for the Catholic Press Association by The Gallup Organization, 21 percent said they attended Catholic social functions during a 30-day test period. In a recent Gallup survey the figure is 33 percent, an increase of 12 percentage points. Bible study is up 9 points, from 23 percent in 1977 to 32 percent in 1986. Meditation increased from 32 percent to 39 percent, while those who attended meetings of Catholic organizations rose from 10 percent to 17 percent.

Statistically similar proportions in the two surveys made confessions, attended prayer meetings, participated in Catholic action or outreach programs, made retreats, said the Rosary, attended spiritual conferences, and participated in marriage encounter sessions.

New Activities Studied

Catholics in the 1986 survey were also asked about their involvement in five additional activities. The findings show that 5 percent attended religious education classes during the prior 30 days, 5 percent attended Bible study groups, while 4 percent took part in charismatic renewal, 4 percent in the RENEW program, and 3 percent were active in evangelical work.

No Increase in Churchgoing

Despite the sharp upturn since 1977 in participation in church activities and religious practices, Mass attendance has remained fairly level over the last decade. The 1985 audit shows 53 percent attended in a typical week.

In both the 1977 and 1986 surveys, Catholics were handed a card listing 11 activities and asked this question:

> *By any chance, have you, yourself, done any of the following within the last 30 days?*

Catholic Religious Activities
(Percent participating in each)

	1986 %	1977 %	Point change from 1977
Meditated	39	32	+ 7
Said (prayed) the Rosary	38	36	+ 2
Attended Catholic social functions	33	21	+12
Read the Bible	32	23	+ 9
Went to confession	23	18	+ 5
Attended meetings of Catholic organizations	17	10	+ 7
Attended prayer meetings	12	8	+ 4
Participated in Catholic action or outreach programs	7	4	+ 3
Made retreats	4	2	+ 2
Attended spiritual conferences	3	2	+ 1
Attended marriage encounter sessions	2	3	− 1

Here are percentages participating in the activities included in the 1986 survey:

Attended religious education classes	5%
Took part in charismatic renewal	4
Took part in RENEW program	4
Was active in evangelizing others	3

The 1986 results are based on in-person interviews with 436 Catholics, 18 years and older, conducted in scientifically selected localities across the nation during the period Jan. 10-13, 1986.

Catholic Church Gets High Marks for Dealing with Non-Christians, Laity

U.S. Catholics give their church high marks for its relations with non-Christians and for handling the role of the laity, such as encouraging greater participation on the part of rank-and-file Catholics.

Opinions are more closely divided when it comes to "changes in the Church since the Second Vatican Council," and are negative on three other policies or practices — the role of women, the Church's involvement in politics and public policy, and its marriage annulment system.

A representative national sample of the nation's Catholics was also asked to rate the Church on serving the needs of seven key population groups. The Church is given high marks for the way it has served families and the elderly, while it receives mixed grades on serving "one's own needs" and those of minorities.

Negative Ratings

Ratings shift to the negative side on the job the Church is doing in serving the needs of new immigrants, single people, and separated, divorced, and remarried Catholics.

These questions were asked of Roman Catholics:

> *What kind of job do you think the Catholic Church in the United States is doing in handling the following — excellent, good, only fair, or poor?*

Here are the ratings given the Church in dealing with six practices or policies, ranked in order of positive ("excellent" and "good" combined) ratings. "Only fair" and "poor" ratings combined comprise the negative assessments:

Ratings of Church Practices/Policies

	Positive %	Negative %	No opinion %
Church's relations with non-Christians	54	38	8
Role of lay people	52	41	7
Changes since 2nd Vatican Council	47	46	7
Role of women	37	60	3
Involvement in politics and public policy	27	63	10
Marriage annulment system	26	60	14

And here are Catholics' perception of how well the Church is serving the needs of seven specific constituencies:

Ratings of Church's Service To Specific Constituencies

	Positive %	Negative %	No opinion %
Families	58	39	3
The elderly	54	42	4
Yourself	50	46	4
Minorities	41	49	10
New immigrants	38	47	15
Single people	30	62	8
Separated, divorced, remarried Catholics	30	63	7

Catholics Call for Greater Flexibility In Church's Stance on Sexual Morality

In a climate of widely-publicized conflicts between liberal U.S. Catholic theologians and the Vatican, a majority of American Catholic laity would like their Church to adopt more flexible policies on sexual morality to reflect trends in the modern world.

In the latest Gallup survey, 57 percent of Roman Catholics say their Church should change its official position while 36 percent believe the Church should adhere to its present policies on sexual morals.

The impetus for change comes mainly from Catholics who are less active in religious activities than from "practicing" Catholics, defined as church members who attend Mass weekly and who describe religion as very important in their lives.

Among "practicing" Catholics, who comprise about half the total Catholic sample, public opinion is evenly divided between those who believe the Church should (46 percent) and should not (45 percent) change its position on sexual morality.

Among "non-practicing" Catholics, the heavy weight of opinion favors the Church's changing its stance to reflect trends in the modern world, 68 percent to 26 percent.

Curran's License Revoked

The survey was conducted shortly after the Vatican revoked the license of The Rev. Charles Curran, a Roman Catholic priest and university professor of theology, because his teachings on homosexuality, abortion, contraception, and other moral issues were at variance with Catholic dogma.

Among all Catholics in the survey, those who disagree with the Vatican's decision to censure Curran (45 percent) slightly outnumber those who agree (32 percent) with a large 23 percent undecided.

Attitudes toward the Curran case, as on the broader issue of the Church's position on sexual morality, reveal a dichotomy between the views of practicing and non-practicing Catholics.

Among practicing Catholics, 47 percent agree with the Vatican's decision while 30 percent disagree and 23 percent are undecided. Among the non-practicing group, only 16 percent agree while 61 percent disagree and, again, 23 percent are undecided.

Following are the questions asked and the key findings in table form:

> *Some people say that the official position of the Catholic Church on sexual morals should not be changed. Others say that this position should be changed to reflect trends in the modern world. Which point of view more closely reflects your own opinion?*

Church's Stance on Sexual Morals

	All Catholics	Practicing*	Non-practicing
Should change	57%	46%	68%
Should not	36	45	26
No opinion	7	9	6
	100%	100%	100%

* Church members who attended Mass during the 7 days prior to being interviewed and who describe religion as very important in their lives.

> *A Roman Catholic priest and professor of theology has been forbidden by the Vatican to teach theology on the basis that his teachings on sexual morals varied from the Vatican's official position. Have you heard or read about this?*

About half of all Catholics (54 percent) are aware of the situation — including 69 percent of practicing and 39 percent of non-practicing Catholics.

All Catholics were then asked:

> *Do you agree or disagree with the Vatican's decision?*

Here are the results:

Vatican's Decision

	All Catholics	Practicing*	Non-practicing
Agree	32%	47%	16%
Disagree	45	30	61
No opinion	23	23	23
	100%	100%	100%

V. Religious Practices

Church Membership
Church Attendance
Churched vs. Unchurched
Prayer in American Life
The Bible/Religious Studies

Church Membership

7 in 10 Are Church Members

Seven in 10 U.S. adults (69 percent) say they are members of a church or synagogue, as determined by the 1986 Gallup audit.

The 1986 figure statistically matches the 1985 percentage of 71 percent. The highest figure in the half-century trend occurred in 1947 when 76 percent said they were church or synagogue members. The lowest was recorded in 1982 when the comparable percentage was 67 percent.

In the 1986 audit, as in past years, a higher proportion of women (74 percent) than men (63 percent) report being members. Also, membership increases progressively with age, from 61 percent among 18-24-year-olds to 77 percent among those 65 and older.

Education and income do not appear to be important factors, but sharp differences are found by region, with Southerners most likely and Westerners least likely to be members. The same level of membership (68 percent) is recorded for whites and Hispanics, while membership among blacks is slightly higher (75 percent). A higher proportion of Catholics (81 percent) than Protestants (72 percent) claim membership.

It is important to bear in mind that the membership figures reported here are self-classifications, representing the proportions of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be noted that adherents of certain churches — for example, the Roman Catholic and Eastern Orthodox Churches — are considered members at birth.

Here is the trend:

Church/Synagogue Membership

1986	69%
1985	71
1984	68
1983	69
1982	67*
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76**
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

* Low point.
** High point.

Here are the latest results by religious affiliation:

Protestants	72%
Catholics	81
All Baptists	74
Southern Baptists	81
Methodists	71
Lutherans	76
Presbyterians	72
Episcopalians	73
Latter-Day Saints	87

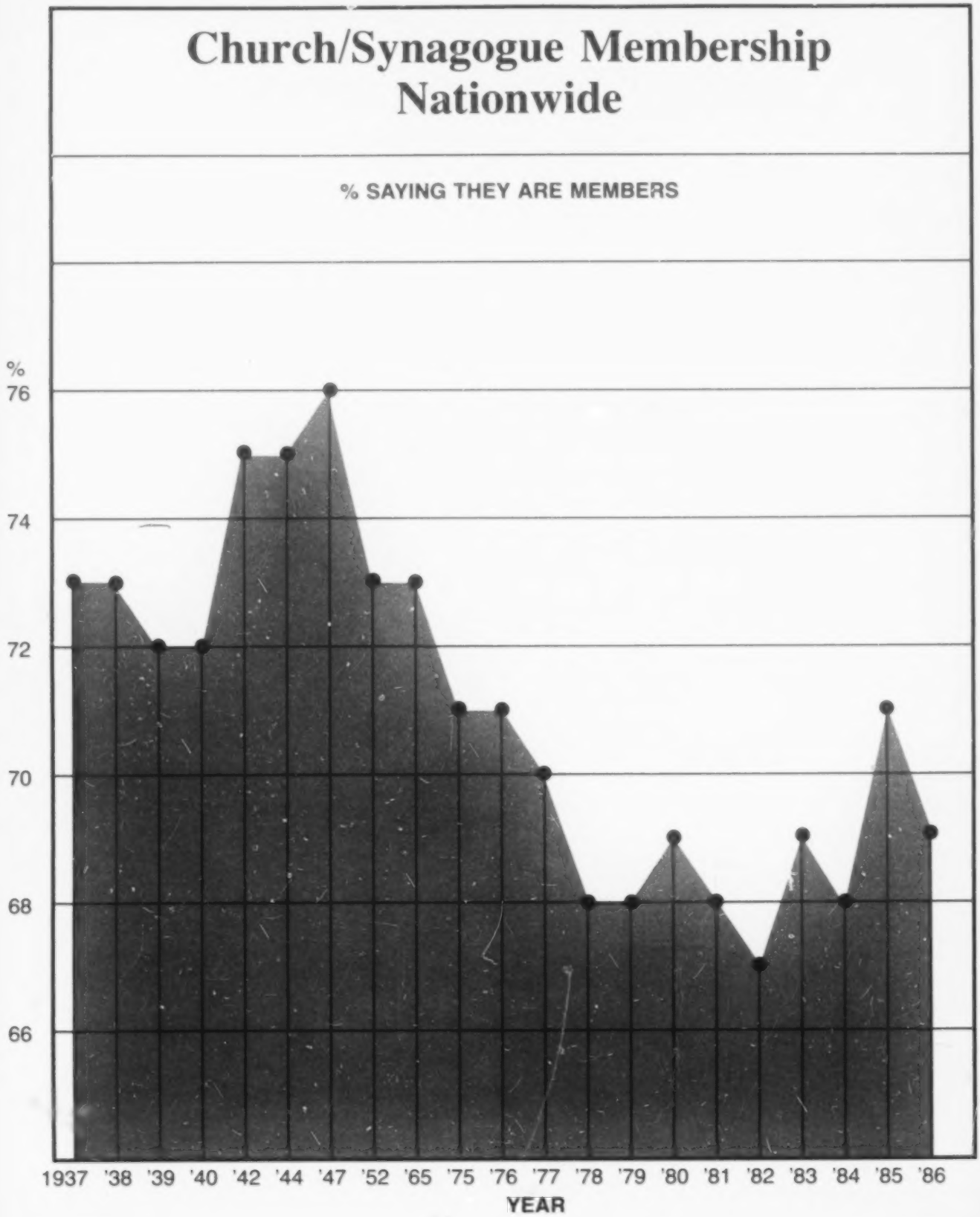
The latest membership figures are based on surveys conducted in five selected weeks during 1986. A total of 6,663 adults, 18 and older, were interviewed in person and by telephone.

Church Membership

Question: *Do you happen to be a member of a church or synagogue?*

	Five selected weeks during 1986 (Telephone & Personal)		
	Yes	No	Number of interviews
NATIONAL	**69%**	**31%**	**6,633**
SEX			
Men	63	37	3,330
Women	74	26	3,303
AGE			
18-29 years	63	37	1,440
18-24 years	61	39	717
25-29 years	65	35	723
30-49 years	67	33	2,580
50 & older	75	25	2,580
50-64 years	74	26	1,363
65 & older	77	23	1,217
REGION			
East	70	30	1,651
New England	72	28	368
Mid Atlantic	69	31	1,283
Midwest	71	29	1,781
East Central	67	33	1,094
West Central	77	23	687
South	74	26	1,936
Southeast	72	28	1,247
Southwest	78	22	689
West	57	43	1,265
Rocky Mountain	68	32	325
Pacific	53	47	940
RACE			
Whites	68	32	5,925
Blacks	75	25	571
Hispanics	68	32	292
MARITAL STATUS			
Married	71	29	3,126
Single	60	40	768
Divorced/Separated	54	46	349
Widowed	78	22	398
EDUCATION			
College graduates	70	30	1,507
College incomplete	68	32	1,607
High school graduates	71	29	2,245
Not high school graduates	65	35	1,257
POLITICS			
Republicans	72	28	2,163
Democrats	70	30	2,414
Inoependents	64	36	1,851
HOUSEHOLD INCOME			
$40,000 and over	70	30	1,219
$25,000-$39,999	67	33	1,605
$15,000-$24,999	70	30	1,434
Under $15,000	68	32	1,933
RELIGION			
Protestants	72	28	3,950
Catholics	81	19	1,732
Jews	44	56	150

Church/Synagogue Membership Nationwide



Church Attendance

4 in 10 Adults Attended Church In Typical Week of 1986

Four adults in every 10 (40 percent) attended church or synagogue in a typical week in 1986.

Churchgoing has remained remarkably constant since 1969 after having declined from the high point of 49 percent recorded in 1955 and 1958.

The level of churchgoing in 1986 was higher among women (46 percent attended in a typical week) than among men (33 percent) and among older persons than younger. Nationally, 49 percent of Catholics, 41 percent of Protestants and 20 percent of Jews attended.

Southerners and Midwesterners were most apt to attend church weekly, while Westerners had the lowest level of attendance. Blacks and Hispanics are slightly more likely than whites to attend church in a typical week.

To estimate the average attendance during 1986, surveys of representative samples of the adult population were made in five selected weeks during the year.

This question was asked:

> *Did you, yourself, happen to attend church or synagogue in the last seven days?*

Following is a selected trend since 1939. The audits from 1955 through 1986 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.

Church/Synagogue Attendance

1986	40%
1985	42
1984	40
1983	40
1982	41
1981	41
1980	40
1979	40
1978	41
1977	41
1972	40
1969	42
1967	43
1962	46
1958	49*
1957	47
1955	49*
1954	46
1950	39
1940	37**
1939	41

* High points.
** Low point.

Following are the results of the latest audit by key population groups:

Church/Synagogue Attendance
1986

NATIONAL	40%
Men	33
Women	46
Protestants	41
Catholics	49
Jews	20
18-24 years	33
25-29 years	33
30-49 years	39
50-64 years	47
65 & older	49
East	39
Midwest	42
South	43
West	35
College graduates	42
College incomplete	41
High school graduates	40
Not H.S. graduates	38
Whites	40
Blacks	43
Hispanics	46

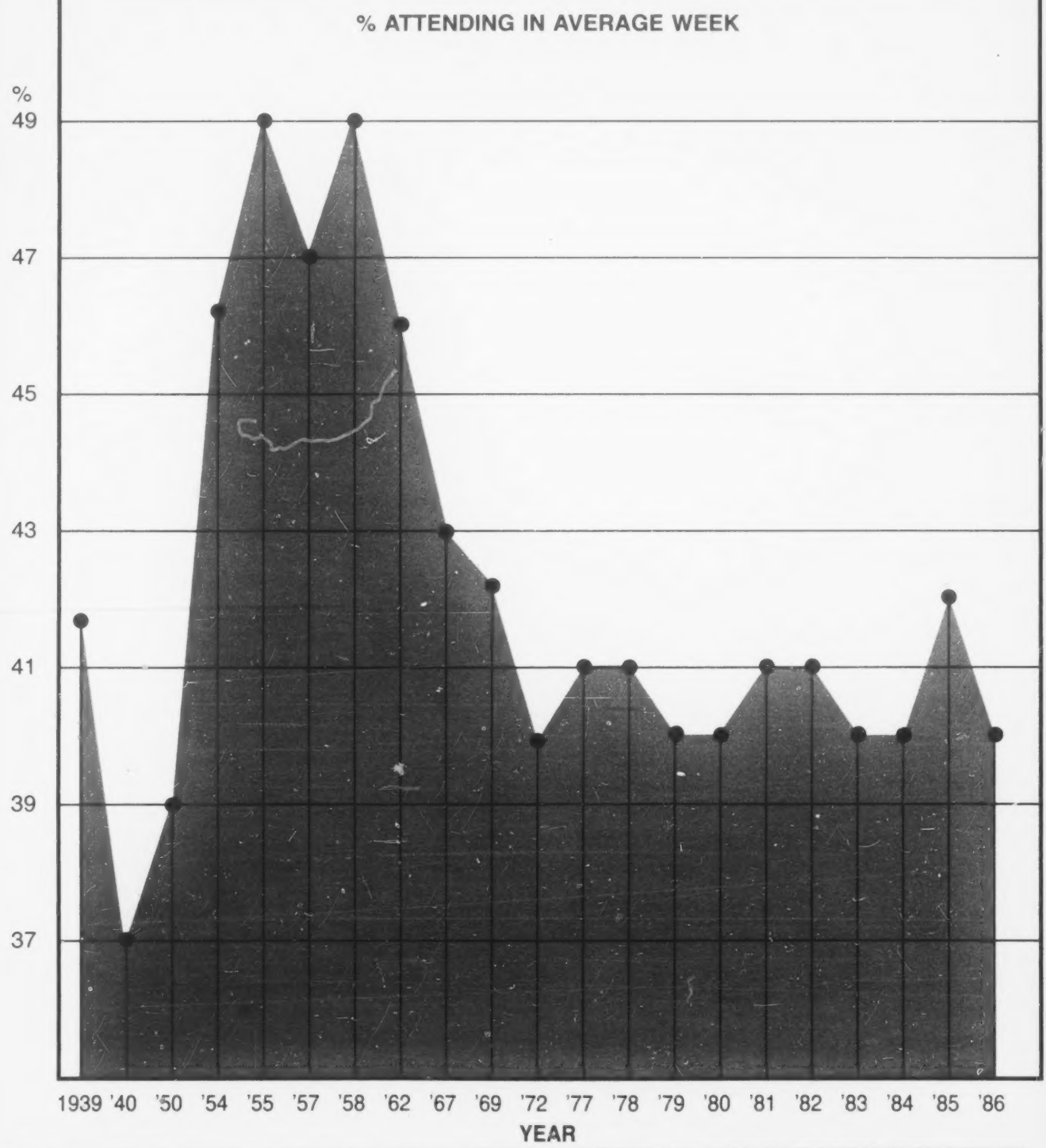
The attendance figures are based on three in-person surveys, conducted in more than 300 scientifically selected localities across the nation, and two telephone surveys in five selected weeks during 1986. A total of 6,633 adults, 18 and older, were interviewed.

Church Attendance

Question: *Did you happen to attend church or synagogue in the last 7 days or not?*

	Five selected weeks during 1986 (Telephone & Personal)		
	Yes	No	Number of interviews
NATIONAL	**40%**	**60%**	**6,663**
SEX			
Men	33	67	3,330
Women	46	54	3,303
AGE			
18-29 years	33	67	1,440
18-24 years	33	67	717
25-29 years	33	67	723
30-49 years	39	61	2,580
50 & older	47	53	2,580
50-64 years	45	55	1,363
65 & older	49	51	1,217
REGION			
East	39	61	1,651
New England	36	64	368
Mid Atlantic	40	60	1,283
Midwest	42	58	1,781
East Central	40	60	1,094
West Central	46	54	687
South	43	57	1,936
Southeast	41	59	1,247
Southwest	46	54	689
West	35	65	1,265
Rocky Mountain	39	61	325
Pacific	33	67	940
RACE			
Whites	40	60	5,925
Non-whites	43	57	708
Blacks	43	57	571
Hispanics	46	54	292
MARITAL STATUS			
Married	42	58	3,126
Single	28	72	768
Divorced/Separated	27	73	349
Widowed	49	51	398
EDUCATION			
College graduates	42	58	1,507
College incomplete	41	59	1,607
High school graduates	40	60	2,245
Not high school graduates	38	62	1,257
POLITICS			
Republicans	45	55	2,163
Democrats	42	58	2,414
Independents	33	67	1,851
HOUSEHOLD INCOME			
$40,000 and over	35	65	1,219
$25,000-$39,999	41	59	1,605
$15,000-$24,999	42	58	1,434
Under $15,000	41	59	1,933
RELIGION			
Protestants	41	59	3,950
Catholics	49	51	1,732
Jews	20	80	150

Church/Synagogue Attendance Among U.S. Adults



Churched vs. Unchurched

Who Are the Superchurched, Churched, Unchurched?

	Levels of Religious Involvement			
	Super-churched	Churched	Unchurched	Totally non-religious
NATIONAL	**31%**	**72%**	**28%**	**4%**
SEX				
Men	23	66	34	6
Women	38	77	23	3
AGE				
18-29 years	22	67	33	6
30-49 years	29	69	30	6
50 & older	38	78	22	2
REGION				
East	28	72	28	5
Midwest	33	73	27	4
South	34	77	23	2
West	27	61	39	7
RACE				
Whites	30	71	29	4
Non-whites	36	75	25	4
Blacks	37	78	22	3
Hispanics	31	72	28	5
EDUCATION				
College graduates	29	73	27	6
College incomplete	32	72	28	5
High school graduates	31	73	27	3
Less than high school graduates	32	69	31	3
RELIGION				
Protestants	32	75	25	*
Catholics	36	83	17	*
Jews	13	46	53	*
MARITAL STATUS				
Married	32	73	26	4
Single	19	63	37	9
Divorced, separated	23	55	44	7
Widowed	42	81	19	2

DEFINITIONS

Superchurched: Church member, also attended church in test week, also says religion very important in life.

Churched: Church member, or attended church in test week.

Unchurched: Not church member, did not attend church in test week.

Non-religious: No religious preference, also not a member, also did not attend church in test week, also says religion not very important in life.

Note: Findings are based on telephone and personal interviews with 6,632 adults, nationwide.

An Overwhelming 9 in 10 Americans Say They Pray

A remarkable nine in 10 Americans say they pray, the same proportion recorded in regular surveys taken over the last four decades. Even among U.S. adults who are "unchurched," as many as three in four say they pray.

While the percentage of Americans who pray at least occasionally has been remarkably stable in surveys since 1948, sharp swings have occurred in the frequency of praying.

For example, the proportion who pray twice a day or more, on the average, declined from 42 percent in 1952 to 27 percent in 1978. Since then, however, praying twice or more daily has shown a slight increase to 31 percent.

Decline in Saying Grace Before Meals

Paralleling the downtrend in frequency of prayer has been a decline in the percentage of Americans who say grace out loud before family meals — from 69 percent in 1962 to 57 percent in 1979.

Here are the questions and trends:

Do you ever pray to God?

Ever Pray to God?

1985	87%
1982	88
1978	89
1965	92
1952	92
1948*	90

*Question asked in 1948 survey: Do you ever pray?

Pray Twice a Day or More
(Based on those who pray)

1985	31%
1982	30
1978	27
1965	41
1952	42

Surprisingly little difference is found among population groups in the proportions who ever pray. Some differences emerge, however, among those who pray three times a day or more. While the overall national figure for this group is 19 percent, the percentages for women, older persons, blacks, and Protestants are higher, as shown in the table:

Pray Three Times a Day or More
(Based on those who pray)

NATIONAL	19%
Men	19
Women	23
18-24 years	12
25-29 years	24
30-49 years	18
50-64 years	18
65 & older	24
Whites	18
Blacks	23
Hispanics	13
College grads.	22
College inc.	16
High school grads.	20
Less than H.S. grads.	19
Catholics	14
Protestants	22
All Baptists	23
Southern Baptists	32
Methodists	16

The Bible/Religious Studies

Americans Favor Religious Studies In Public Schools

By overwhelming margins, the American people favor having the public schools offer a variety of religious studies. These include elective Bible study courses, use of the Bible in literature, history and social studies classes, and comparative religion courses. In addition, a large majority favors making school facilities available for use by student religious groups during non-school hours.

Unlike school prayer, which the Supreme Court has prohibited on constitutional grounds, the activities covered in the latest Gallup Poll are permissible under the First Amendment.

The survey found no significant difference in public opinion about the schools' participation in each activity, with 79 percent expressing no objection to teaching about the world's major religions, 75 percent each to using the Bible in conjunction with secular studies and offering Bible study courses, and 74 percent to making school facilities available for the use of student religious organizations. Similarly, the percent who would object to each of these actions ranges only between 16 percent and 21 percent nationwide. Heavy public support for each of the activities studied is found in all regions of the nation and among all major population groups.

With the exception of comparative religion courses, to which no more than 1 in 6 in any group objects, college graduates are slightly more likely than those with less formal education to resist having the schools pursue the activities studied. However, support heavily outweighs opposition among college graduates as well as non-graduates.

One-third Read Bible at Least Weekly

The survey found that one-third of adult Americans (33 percent) read the Bible at least once a week, with 1 in 9 a daily reader. In addition, 1 in 7 (14 percent) reads the Bible at least once a month, about 1 in 4 (26 percent) is a less frequent reader, 1 in 5 (22 percent) never reads, and 5% are uncommitted. These figures are virtually unchanged from earlier surveys.

Women, blacks, older people, the less-well educated, Protestants, evangelicals, and Southerners are more inclined to read the Bible and to read it more often.

Teaching About Major Religions in Schools

Question: *Here are some questions about the Bible, including both the Old and New Testaments. Please tell me whether you would or would not object to the public schools teaching about the major religions of the world.*

	October 24-27, 1986 (Personal)			
	Would object	Would not object	No opinion	Number of interviews
NATIONAL	**16%**	**79%**	**5%**	**1,559**
SEX				
Men	17	77	6	784
Women	15	81	4	775
AGE				
Total under 30	15	77	8	323
18-24 years	16	75	9	143
25-29 years	14	80	6	180
30-49 years	16	82	2	599
Total 50 & older	17	78	5	631
50-64 years	15	81	4	342
65 & older	19	74	7	289
REGION				
East	14	79	7	381
Midwest	15	81	4	427
South	16	80	4	469
West	20	76	4	282
RACE				
Whites	16	79	5	1,390
Non-whites	12	83	5	169
Blacks	12	83	5	152
Hispanics	23	70	7	91
EDUCATION				
College graduates	15	83	2	303
College incomplete	14	82	4	387
High school graduates	17	77	6	528
Not high school graduates	17	76	7	339
POLITICS				
Republicans	17	78	5	485
Democrats	16	80	4	612
Independents	14	80	6	414
OCCUPATION OF CWE				
Professional & business	15	81	4	485
Other white collar	16	80	4	102
Blue collar	15	80	5	557
Skilled workers	18	79	3	248
Unskilled workers	14	80	6	309
HOUSEHOLD INCOME				
$40,000 and over	12	86	2	259
$25,000-$39,999	19	78	3	354
$15,000-$24,999	17	78	5	346
Under $15,000	16	78	6	505
RELIGION				
Protestants	15	81	4	907
Catholics	15	80	5	414
LABOR UNION				
Labor union families	17	78	5	305
Non-union families	15	80	5	1,254

Using the Bible in Classes

Question: *Here are some questions about the Bible, including both the Old and New Testaments. Please tell me whether you would or would not object to the public schools using the Bible in literature, history and social studies classes.*

	October 24-27, 1986 (Personal)			
	Would object	Would not object	No opinion	Number of interviews
NATIONAL	**20%**	**75%**	**5%**	**1,559**
SEX				
Men	21	74	5	784
Women	19	77	4	775
AGE				
Total under 30	22	74	4	323
18-24 years	24	72	4	143
25-29 years	20	76	4	180
30-49 years	21	76	3	599
Total 50 & older	18	75	7	631
50-64 years	16	78	6	342
65 & older	20	72	8	289
REGION				
East	20	72	8	381
Midwest	21	75	4	427
South	17	79	4	469
West	22	75	3	282
RACE				
Whites	21	74	5	1,390
Non-whites	14	82	4	169
Blacks	11	84	5	152
Hispanics	21	75	4	91
EDUCATION				
College graduates	28	71	1	303
College incomplete	20	77	3	387
High school graduates	19	76	5	528
Not high school graduates	15	76	9	339
POLITICS				
Republicans	20	76	4	485
Democrats	20	75	5	612
Independents	20	75	5	414
OCCUPATION OF CWE				
Professional & business	23	74	3	485
Other white collar	18	79	3	102
Blue collar	18	77	5	557
Skilled workers	19	78	3	248
Unskilled workers	17	77	6	309
HOUSEHOLD INCOME				
$40,000 and over	20	78	2	259
$25,000-$39,999	23	75	2	354
$15,000-$24,999	22	72	6	346
Under $15,000	16	78	6	505
RELIGION				
Protestants	16	80	4	907
Catholics	19	76	5	414
LABOR UNION				
Labor union families	17	78	5	305
Non-union families	20	75	5	1,254

School Facilities Used for Student Groups

Question: *Here are some questions about the Bible including both the Old and New Testaments. Please tell me whether you would or would not object to the public schools making facilities available after school hours for use by student religious groups or organizations.*

	October 24-27, 1986 (Personal)			
	Would object	Would not object	No opinion	Number of interviews
NATIONAL	**21%**	**74%**	**5%**	**1,559**
SEX				
Men	21	73	6	784
Women	22	75	3	775
AGE				
Total under 30	17	78	5	323
18-24 years	16	79	5	143
25-29 years	18	76	6	180
30-49 years	23	74	3	599
Total 50 & older	23	71	6	631
50-64 years	20	74	6	469
65 & older	27	68	5	289
REGION				
East	21	72	7	381
Midwest	20	78	2	427
South	20	74	6	469
West	25	73	2	282
RACE				
Whites	23	73	4	1,390
Non-whites	11	84	5	169
Blacks	10	85	5	152
Hispanics	27	68	5	91
EDUCATION				
College graduates	29	69	2	303
College incomplete	21	76	3	387
High school graduates	20	76	4	528
Not high school graduates	19	73	8	339
POLITICS				
Republicans	22	74	4	485
Democrats	20	76	4	612
Independents	23	72	5	414
OCCUPATION OF CWE				
Professional & business	24	73	3	485
Other white collar	19	78	3	102
Blue collar	19	76	5	557
Skilled workers	19	78	3	248
Unskilled workers	19	74	7	309
HOUSEHOLD INCOME				
$40,000 and over	25	73	2	259
$25,000-$39,999	25	72	3	354
$15,000-$24,999	18	76	6	346
Under $15,000	20	75	5	505
RELIGION				
Protestants	20	76	4	907
Catholics	21	74	5	414
LABOR UNION				
Labor union families	21	73	6	305
Non-union families	21	75	4	1,254

Bible Studies in High School

Question: *Here are some questions about the Bible, including both the Old and New Testaments. Please tell me whether you would or would not object to the public schools offering elective courses in Bible studies.*

	October 24-27, 1986 (Personal)			
	Would object	Would not object	No opinion	Number of interviews
NATIONAL	**20%**	**75%**	**5%**	**1,559**
SEX				
Men	20	74	6	784
Women	20	76	4	775
AGE				
Total under 30	16	77	7	323
18-24 years	13	80	7	143
25-29 years	20	74	6	180
30-49 years	23	74	3	599
Total 50 & older	19	75	6	631
50-64 years	17	78	5	342
65 & older	22	71	7	289
REGION				
East	20	72	8	381
Midwest	19	77	4	427
South	16	79	5	469
West	25	70	5	282
RACE				
Whites	21	74	5	1,390
Non-whites	10	84	6	169
Blacks	9	86	5	152
Hispanics	26	67	7	91
EDUCATION				
College graduates	35	61	4	303
College incomplete	18	79	3	387
High school graduates	16	78	6	528
Not high school graduates	14	77	9	339
POLITICS				
Republicans	21	74	5	485
Democrats	19	77	4	612
Independents	20	74	6	414
OCCUPATION OF CWE				
Professional & business	27	68	5	485
Other white collar	18	78	4	102
Blue collar	15	80	5	557
Skilled workers	15	82	3	248
Unskilled workers	14	79	7	309
HOUSEHOLD INCOME				
$40,000 and over	27	71	2	259
$25,000-$39,999	24	74	2	354
$15,000-$24,999	16	78	6	346
Under $15,000	15	77	8	505
RELIGION				
Protestants	15	80	5	907
Catholics	21	74	5	414
LABOR UNION				
Labor union families	18	75	7	305
Non-union families	20	75	5	1,254

Bible Reading

Question: *How often do you read the Bible ?*

	October 24-27, 1986 (Personal)				
	More than once a day	Daily	2 or 3 times per week	Weekly	2 or 3 times per month
NATIONAL	**1%**	**10%**	**9%**	**13%**	**6%**
SEX					
Men	1	7	7	10	7
Women	1	14	10	15	7
AGE					
Total under 30	1	7	7	10	7
18-24 years	*	8	4	12	10
25-29 years	2	5	10	9	3
30-49 years	*	9	9	12	6
Total 50 & older	2	15	11	15	6
50-64 years	2	16	9	15	8
65 & older	2	13	12	16	4
REGION					
East	1	9	6	11	5
Midwest	*	10	9	11	5
South	2	14	12	16	9
West	1	6	8	14	5
RACE					
Whites	1	10	8	12	6
Blacks	1	16	13	18	7
Hispanics	*	5	5	15	9
EDUCATION					
College graduates	*	7	10	12	5
College incomplete	1	7	10	11	9
High school graduates	1	14	7	13	6
Not high school graduates	2	12	10	15	4
POLITICS					
Republicans	1	11	9	15	7
Democrats	2	10	11	13	7
Independents	1	10	8	10	3
OCCUPATION OF CWE					
Professional & business	1	9	7	15	6
Other white collar	*	11	12	15	9
Blue collar	1	10	8	10	6
Skilled workers	1	10	8	13	4
Unskilled workers	1	9	8	9	7
HOUSEHOLD INCOME					
$40,000 and over	*	7	8	14	5
$25,000-$39,999	*	10	8	8	6
$15,000-$24,999	1	10	8	14	8
Under $15,000	2	13	12	15	5
RELIGION					
Protestants	2	16	12	15	7
Catholics	*	3	4	12	5
LABOR UNION					
Labor union families	1	12	9	12	4
Non-union families	1	10	9	13	6

* Less than one percent.

Once per month	Less than once per month	Don't read the Bible	No opinion	Number of interviews
8%	**26%**	**22%**	**5%**	**1,559**
9	28	27	4	784
9	22	17	5	775
9	28	27	4	323
9	24	29	4	143
9	33	24	5	180
9	29	21	5	559
5	21	20	5	631
5	22	18	5	342
7	20	21	5	289
7	28	30	3	381
8	31	18	8	427
8	20	15	4	469
7	26	28	5	282
8	27	23	5	1,390
5	21	15	4	152
10	24	27	5	91
7	32	22	5	303
8	25	25	4	387
7	25	23	4	528
9	23	18	7	339
9	24	20	4	458
6	24	23	4	612
8	30	23	7	414
6	27	24	5	485
10	23	17	3	102
10	28	22	5	557
10	27	22	5	248
29	28	23	6	309
6	34	23	3	259
10	26	27	5	534
10	27	19	3	346
6	20	19	8	505
8	23	12	5	907
8	32	32	4	414
5	27	27	3	305
9	26	21	5	1,254

Bible Reading

	1986	1982	1978
More than once a day	1%	2%	1%
Daily	10	13	11
2 or 3 times a week	9	9	8
Weekly	13	9	10
2 or 3 times a month	6	5	4
Once a month	8	7	7
Less than once a month	26	25	28
Never read the Bible	5	6	7
No opinion	5	6	7

VI. Religious Beliefs

God or Universal Spirit
Jesus Christ
Afterlife

God or Universal Spirit

94% of Americans Believe in God

The vast majority of Americans believe in God or a universal spirit, the proportion having remained remarkably constant during nearly four decades of scientific polling.

Here is the trend, showing little statistical change in the proportion of American adults who believe in God or a universal spirit:

Belief in God or a Universal Spirit

1986	94%[1]
1981	95[2]
1976	94
1975	94
1969	98
1967	97
1965	97[3]
1959	97[4]
1954	96
1953	98
1952	99[5]
1947	94
1944	96

[1]Survey conducted for The Christian Broadcasting Network, Inc. by The Gallup Organization, Inc.

[2]Survey conducted by Gallup International Research Institutes (GIRI) for the Center for Applied Research in the Apostolate (CARA), and The European Value Systems Study Group.

[3]Survey conducted for *The Catholic Digest* by The Gallup Organization, Inc.

[4]Survey conducted for *Look* magazine by The Gallup Organization, Inc.

[5]Survey conducted for *The Catholic Digest* by The Gallup Organization, Inc.

Ninety-four out of 100 adults, 18 and older, believe in God or a universal spirit. In a companion question, 84 percent believe in a Heavenly Father who can be reached by prayers.

Fewer young people than older people believe in God. College-trained persons are somewhat less likely to believe than are persons with less formal education.

Here is how beliefs distribute, based on the total sample:

Beliefs about God

Heavenly Father, who can be reached by prayers	84%
Idea, not a being	5
Impersonal creator	2
Don't know	4
Do not believe in a God or universal spirit	5
TOTAL	100%

Eight in 10 among those who believe in a Heavenly Father believe God has led or guided them in making decisions. Most likely to believe this are evangelical Christians.

Nine in 10 (87 percent) of this same group believe God has a specific plan for their lives. Evangelicals are most likely to give this response.

The vast majority of this group (those who believe in a Heavenly Father) believe God spoke to people who lived during the time of the Bible, with beliefs evenly distributed among those who say "God spoke outloud to people," "God spoke through other people," and "God spoke through internal feeling or impression." Those with a college background are somewhat more likely than are those with less formal education to choose the last of the three categories.

The vast majority of this same group believe that God speaks to people today through some means. The most often selected categories, each picked by 57 percent, are, "through the Bible" and "through internal feeling or impression." Among the evangelical group, 17 percent said the Bible, while about one in five believes God speaks outloud to people today.

Four in 10 among those who believe in a Heavenly Father believe God has spoken directly to them through some means; two-thirds of evangelical Christians hold this belief.

Four in 10 say they personally know someone to whom God has spoken, with half of all evangelicals giving this answer.

Believe Jesus is God

3 in 4 Believe Jesus is God

Despite the momentous events and social upheavals of the last three decades, belief that Jesus Christ is God has held firm, with 7 in 10 stating this belief.

The latest figure of 70 percent, recorded in a 1983 survey, compares with 72 percent in 1965 and 74 percent in 1952.

Other Gallup surveys in recent decades show a slightly higher proportion — 8 in 10 — believing that Jesus was divine — that, at least in some respects, we find the reality of God in Jesus Christ.

Beliefs about Jesus Christ's divinity range from those who believe he was in fact God living among men (approximately half of those who believe in the divinity of Jesus Christ hold this belief), believe that he was only a man but was called by God to reveal God's purpose to the world, believe that he was divinely inspired, and finally to those who believe he was divine but only in the sense that he embodied the best that is in all men.

While as many as 8 in 10 believe in the divinity of Jesus Christ in some respect, far fewer — 6 in 10 — indicate they are strongly convinced of his divinity. Similarly, 8 in 10 say they believe that Jesus rose from the dead (physically or spiritually), but closer to 6 in 10 express the certainty that he did so.

Approximately 2 in 10 do not believe in the divinity of Jesus Christ or do not express an opinion. Included are those who think Jesus Christ was a great religious leader but not divine, believe that one cannot know the answer, think Jesus Christ did not live, give their religious preference as non-Christian.

In chronological order, here are the Gallup findings on the divinity of Jesus Christ:

Do you believe that Jesus Christ ever actually lived? Do you think he was God, or just another leader like Mohammed or Buddha?

	1952	1965	1983
God	74%	72%	70%
Another religious leader	12	14	11
Son of God, other	3	3	6
Don't know	7	7	4
Jesus never lived	1	1	2
Don't know whether Jesus lived	3	3	7

(The 1983 results are from a survey conducted for the Robert H. Schuller Ministries. The 1965 and 1952 findings are from surveys conducted for the Catholic Digest, by Ben Gaffin and Associates and The Gallup Organization.)

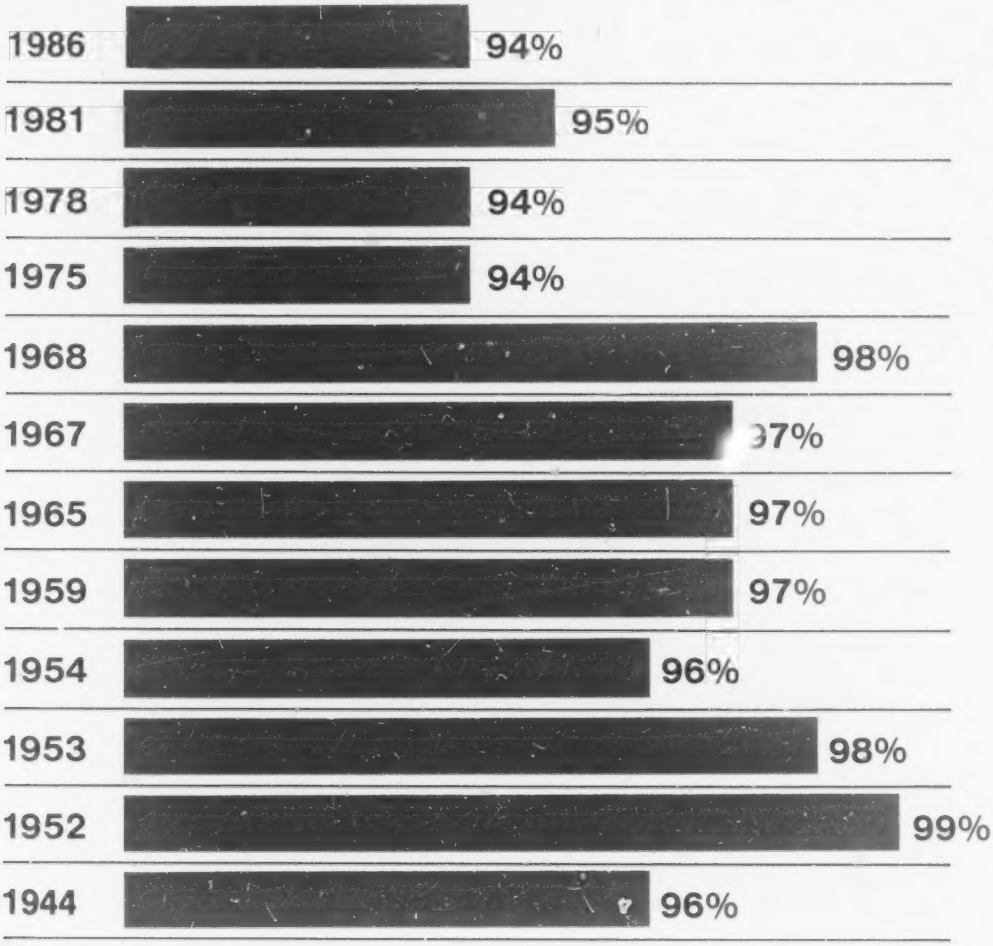
Here's another kind of question about the Resurrection of Jesus Christ. You notice that the numbers on this card go from zero, meaning absolute certainty that Jesus Christ did not rise from the dead, up to ten, meaning absolute certainty that Jesus Christ did rise from the dead. To indicate how you feel, would you select a number between zero and ten — the lower the number, the less certain you are that Jesus Christ rose form the dead; the higher the number, the more certain you are. (Unchurched American, 4/78)

Rating	
10	64%
9	5
8	6
7	3
6	3
5	6
4	1
3	1
2	1
1	1
0	5
No opinion	4
	100%

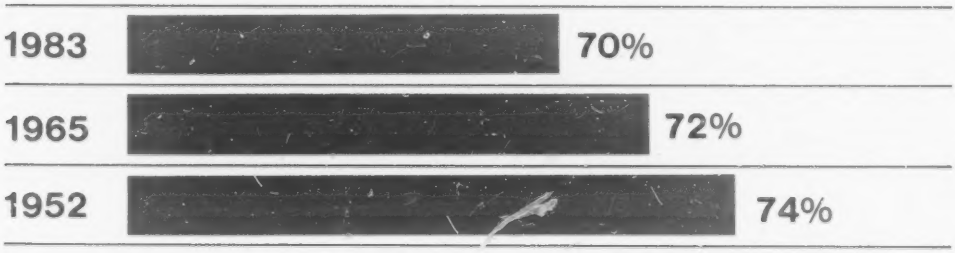
Please tell me if you feel the following statement is completely true, mostly true, mostly untrue, or completely untrue: I believe in the divinity of Jesus Christ. (Gallup Poll, 12/81)

Completely true	60%	85%
Mostly true	25	
Completely untrue	5	9
Mostly untrue	4	
No opinion	6	6
	100%	100%

BELIEF IN GOD OR A UNIVERSAL SPIRIT



BELIEVE JESUS CHRIST IS GOD



Afterlife

7 in 10 Believe in Life After Death

Seven in 10 Americans (71 percent) say they believe in life after death, a proportion that closely parallels the findings of other surveys going back to 1944.

Here is the U.S. trend in belief in an afterlife, showing a high point of 77 percent recorded in 1952 and a low point of 67 percent in 1980:

Belief in Life After Death/Afterlife

1981	71%[1]
1980	67[2]
1978	71[3]
1975	69
1968	73
1965	75[4]
1961	74
1957	74
1952	77[5]
1948	68
1944	76

[1] Based on a survey by Gallup International Research Institutes (GIRI) for the Center for Applied Research in the Apostolate (CARA) and the European Value Systems Study Group.

[2] Based on a survey conducted for *Adventures in Immortality*, by George Gallup, Jr. and William Proctor, McGraw-Hill, 1982.

[3] Based on a survey, the *Unchurched American*, conducted for a consortium of 30 denominations, convened by the National Council on Churches in Christ.

[4] Based on a survey conducted for *The Catholic Digest* by The Gallup Organization, Inc.

[5] Based on a survey conducted for *The Catholic Digest* by Ben Gaffin Associates.

A higher proportion of believers are found in the U.S. than in 10 other nations in a 13-nation survey. The figure for the people of Northern Ireland (72 percent) is statistically the same, while the percentage for the Republic of Ireland (76 percent) is slightly higher.

The following question and results are based on the survey conducted by GIRI for CARA and the European Value Systems Study group:

Which, if any, of the following do you believe in?. . . life after death?

	Yes, believe	No, don't believe	No opinion
Republic of Ireland	76%	14%	11%
Northern Ireland	72	14	14
UNITED STATES	71	17	13
Spain	55	26	18
Finland	49	32	20
Italy	47	33	19
Great Britain	45	35	19
Norway	44	40	16
Netherlands	42	40	18
West Germany	39	40	21
Belgium	37	39	24
France	35	50	19
Denmark	26	55	19

* Some totals do not add to 100% due to rounding.

Belief in Heaven and Hell Also Firm

Little change has also occurred in America's belief in heaven and hell over the last three decades. In the latest (1980) survey (conducted for the book *Adventures in Immortality*), 71 percent expressed a belief in heaven, while 53 percent said they believe in hell.

Here are the questions asked and the trends:

Do you think there is a heaven where people who have led good lives are eternally rewarded?

Belief in Heaven

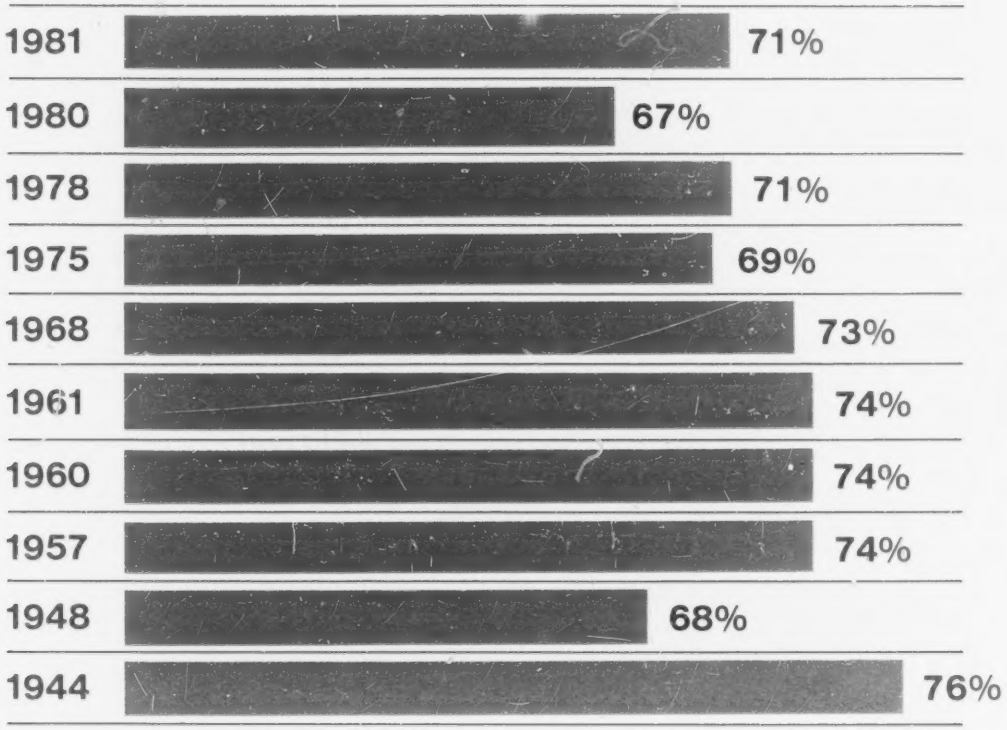
1980	71%
1965	68
1952	72

Do you think there is a hell to which people who have led bad lives and die without being sorry are eternally damned?

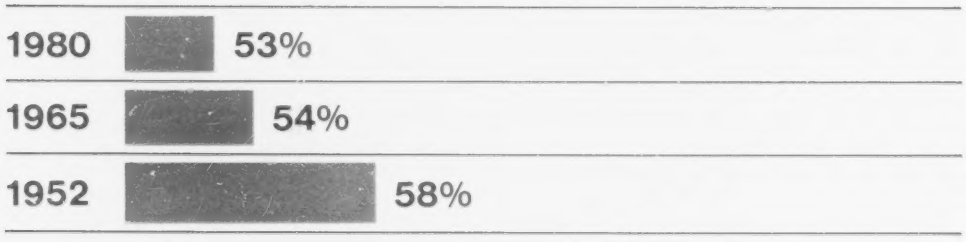
Belief in Hell

1980	53%
1965	54
1952	58

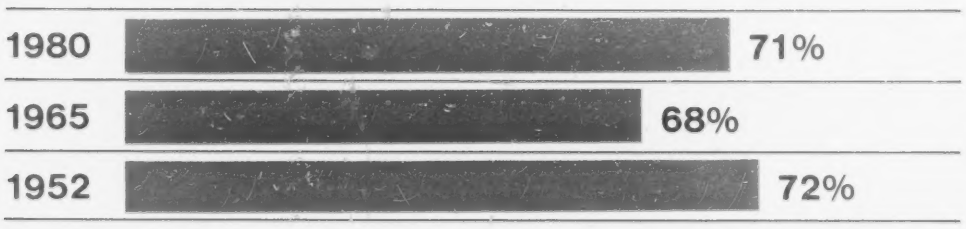
BELIEF IN LIFE AFTER DEATH



BELIEF IN HELL



BELIEF IN HEAVEN



VII. Religious Television

Battle of TV Ministries
Are TV Evangelists Trustworthy with Money?
Are TV Evangelists Honest?
Are TV Evangelists Sincere?
Do TV Evangelists Care about People?
Do TV Evangelists have Special Relationship With God?
Vote for an Evangelical for President?
Religious TV Program Viewing
Contributions to TV Evangelists
Importance of Donations to Religious Causes
Should Religious Organizations Disclose Funds?
Should Federal Government Regulate Funds?

'Battle of Evangelists' Casts Shadow On TV Ministries, Evangelical Movement

The sexual and financial scandals that have rocked the electronic church in recent months, and the subsequent power struggle within the TV ministry, have cast a long shadow over many of the nation's most popular TV evangelists and the evangelical movement in general. Moreover, the cause of organized religion as a whole may have been harmed by the problems besetting the electronic church.

The revelations of wrong-doing have caused serious damage to the popular stereotypes of TV evangelists as a group. Far fewer now than in 1980 perceive them to be trustworthy, honest, sincere and caring. In addition, more now question their "special relationship with God" than did so seven years ago.

- In the current survey, perceptions of TV evangelists as "untrustworthy" outweigh "trustworthy" by 63% to 23%. In 1980, a 41% plurality had positive views while 36% were negative.
- Today, TV ministers are characterized as "honest" by 34%, "dishonest" by 53%. In 1980, honest outnumbered dishonest by 53% to 26%.
- Currently, 34% feel TV evangelists are "sincere," 51% that they are "insincere." In 1980, sincere ratings prevailed by 56% to 25%.
- At present, 48% believe TV evangelists "care about people" while 38% feel they do not. In 1980, "caring" outweighed "not caring" by almost a 3-to-1 ratio, 59% to 21%.
- Today, a 56% majority think the TV evangelists do not have a "special relationship with God," while 30% believe they do. In 1980, a strong 47% plurality felt they were endowed with this relationship while 33% disagreed.

As expected, self-described evangelical Christians (27% of the total sample) hold generally more favorable opinions than non-evangelicals on each of the five stereotypes. However, 47% of evangelicals currently describe TV evangelists as untrustworthy, 35% as dishonest, 33% as insincere, 26% as uncaring, and 38% say they do not have a special relationship with God.

Images of Specific Evangelists

Survey respondents were asked to rate 8 evangelists on a 10-point scale, on which the top 5 positions indicated "favorable" opinions and the bottom 5, "unfavorable."

With the exception of Billy Graham, who received favorable ratings from 76% in both the 1987 and 1980 surveys, the ratings of the other evangelists, especially those most directly involved in the current scandals, are lower now than in 1980.

Jim Bakker, for example, currently receives positive ratings (both highly and moderately favorable) from 23% and negative ratings from 77%. In the 1980 survey, favorable ratings of Bakker outnumbered unfavorable ratings, 58% to 42%.

Oral Roberts's positive ratings also dropped sharply, from 66% in 1980 to 28% today, while his negative scores rose from 34% to 72%.

Jimmy Swaggart now receives favorable ratings from 44% compared to 76% in 1980. His negative ratings have grown from 24% to 56%.

Somewhat less fall-off has occurred in the public's ratings of Robert Schuller — from 78% to 61% favorable, Rex Humbard – from 73% to 55% favorable, and Pat Robertson, from 65% to 50% favorable.

Jerry Falwell, who was not tested in the 1980 poll, currently receives 38% favorable and 62% unfavorable ratings.

Vote for Evangelical

As reported recently, public opinion, which was generally supportive of evangelical presidential candidates in 1980, has shown a sharp swing toward the negative, although a majority continues to say their vote would not be affected by a candidate's religious views.

In the latest survey, 15% say they would be more likely to vote for a presidential candidate who considers himself an evangelical, while 29% would be less likely to do so, and 52% say it would make no difference.

In 1980, 19% said they would be more likely, 9% less likely and 66% would be unaffected by a candidate's beliefs.

Waning Confidence in Organized Religion

Finally, public confidence in organized religion continues to decline, with the proportion saying they have a "great deal" or "quite a lot" of confidence in this institution down 12 points since 1985.

Following are the questions asked:

> *Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term you feel best describes television evangelists or ministers, in general?*

Here are the key findings:

Stereotypes of TV Evangelists

	1987	1980
Care about people	48%	59%
Don't care about people	38	21
No opinion	14	20
Honest	34%	53%
Dishonest	53	26
No opinion	13	21
Sincere	34%	56%
Insincere	51	25
No opinion	15	19
Have a special relationship with God	30%	47%
Do not have a special relationship with God	56	33
No opinion	14	20
Trustworthy with money	23%	41%
Not trustworthy with money	63	36
No opinion	14	23

You will notice that the boxes on this card go from the highest position of plus 5 — for someone you like very much — all the way down to the lowest position of minus 5 — for someone you dislike very much. How far up the scale or how far down the scale would you rate (name)..?

Ratings of Evangelists
(Based on those rating each man)

	Highly favorable (+5, +4) %	Mildly favorable (+3, +2, +1) %	Mildly unfavorable (−1, −2, −3) %	Highly unfavorable (−4, −5) %
Billy Graham				
1987 (90%)	35	41	13	11
1980 (92%)	35	41	14	10
Oral Roberts				
1987 (89%)	8	20	25	47
1980 (83%)	21	45	21	13
Jim Bakker				
1987 (78%)	5	18	28	49
1980 (28%)	18	40	22	20
Jerry Falwell				
1987 (78%)	9	29	24	38
1980 (NA)				
Jimmy Swaggart				
1987 (76%)	16	28	26	30
1980 (23%)	31	45	15	9
Pat Robertson				
1987 (72%)	13	37	24	26
1980 (25%)	21	44	16	19
Robert Schuller				
1987 (53%)	20	41	19	20
1980 (19%)	29	49	10	12
Rex Humbard				
1987 (50%)	10	45	22	23
1980 (43%)	22	51	20	7

NOTE: The figures in parentheses indicate the percentages rating each man.

Aside from how you feel about a presidential candidate in other respects, would you be more likely to vote for a candidate who considers himself a born-again evangelical Christian, less likely to do so, or wouldn't it make any difference either way?

The comparison:

Vote for Evangelical

	1987	1980
More likely	15%	19%
No difference	52	66
Less likely	29	9
No opinion	4	6
	100%	100%

Scandals Strengthen Calls for Disclosure, Federal Regulation

The recent financial scandals within the $2 billion electronic church have strengthened public demands for government regulation of religious fund-raising and disclosure of the disposition of these funds.

Waning confidence in the television ministries has spawned a growing demand for regulation. In 1980, disagreement outweighed agreement that "the Federal government should regulate the fund-raising activities of religious organizations," by a 3-to-2 ratio. In the current survey, opposition to regulation prevails, but by a narrower 49% to 43% margin.

In addition, there now is virtually unanimous agreement (92%) that "religious organizations should make full disclosure of the funds they receive and how they are spent."

Moreover, substantially fewer now (14%) than in 1980 (28%) agree that "giving money to religious causes or organizations is more important than giving money to other causes." Disagreement, 81% nationwide, is now the majority sentiment in all population groups, including evangelicals, viewers of religious TV programs, and donors to TV evangelists.

Half of Adults Are Viewers

About half of American adults (49%) at least occasionally watch religious TV programs and one-fourth (25%) are considered weekly viewers.

Not surprisingly, self-described evangelicals (27% of the adult population) are the most loyal viewers, with 8 in 10 (79%) saying they sometimes watch religious television and almost half (46%) doing so weekly. At least one-third of non-evangelicals (36%) also watch these programs, although they tend to be less frequent viewers.

Paralleling the demographic profile of evangelicals, women, blacks, people 50 and older, the less affluent and less-well educated, those from blue-collar occupational backgrounds, and Southerners are disproportionately heavy viewers of religious TV.

The audience for religious programming appears to have grown slightly since 1983, when the last study was conducted, with total viewership up from 42% four years ago to 49% at present. All of this growth traces to an increase, from 18% to 25%, in weekly viewers.

Contributions

Four percent of the total sample — roughly 7 million adults — said they had contributed money to one or more TV evangelists within the last 12 months. The proportion of donors rises to 8% among all viewers of religious TV programs and to 12% among weekly viewers.

Roughly half of all contributors reported donations of less than $100 to TV evangelists during the last year, while half said they gave more than $100.

A majority of past donors said they did not expect to change the amount of their contributions during the next 12 months, while about one-fifth said they planned to give more and a similar proportion said they probably would give less.

The survey refutes one of the principal criticisms of the TV ministries — that they tend to dissipate viewers' interest in their local churches. Nine viewers in 10 say that watching religious TV has not affected their involvement. And those saying their involvement has changed are more likely to testify to more rather than less local church activity.

Following are the questions and key findings:

Respondents were asked whether they agreed or disagreed with each of the following statements:

Giving money to religious causes or organizations is more important than giving money to other causes.

	1987	1980
Agree	14%	28%
Disagree	81	61
Not sure	5	11
	100%	100%

Religious organizations should make full disclosure of the funds they receive and how they are spent.

	1987	1980
Agree	92%	86%
Disagree	5	7
Not sure	3	7
	100%	100%

The Federal government should regulate the fund-raising activities of religious organizations.

	1987	1980
Agree	43%	35%
Disagree	49	54
Not sure	8	11
	100%	100%

Do you ever watch religious programs on television?

Those who responded affirmatively, 49% of the total, were asked:

In the past 30 days, have you watched any religious programs on television?

Viewers within the last 30 days, 39% of the total, were then asked:

In the past 7 days, have you watched any religious programs on television?

The following table compares current viewership with that reported in a 1983 survey:

Religious TV Program Viewing

	1987	1983
Total viewers	49%	42%
Within past 7 days	25	18
Within past 8-30 days	14	14
31 days or more	10	10
Non-viewers	51	58
	100%	100%

Religious TV Program Viewing

	Total viewers	Last 7 days	8-30 days	31 days or more	Non-viewers
	%	%	%	%	%
NATIONAL	49	25	14	10	51
Evangelicals	79	46	19	14	21
Non-evangelicals	36	15	12	9	64
Men	44	21	13	10	56
Women	53	29	15	9	47
Whites	46	23	13	10	54
Blacks	68	39	18	11	32
18-29 years	39	18	11	10	61
30-49 years	47	22	15	10	53
50 & over	58	33	15	10	42
College grads.	42	18	16	9	58
College inc.	45	20	12	13	55
High school grads.	46	22	13	11	54
Not H.S. grads.	64	41	16	7	36
East	36	17	10	9	64
Midwest	46	21	14	11	54
South	62	37	15	10	38
West	48	21	16	11	52

Has watching religious TV changed your involvement in your local church or synagogue? Has your involvement increased or decreased?

Here are the findings:

Impact on Local Church Involvement
(Based on total viewers)

Has changed involvement		8%
Increased	4	
Decreased	2	
Not sure	2	
Has not changed involvement		90
Not sure		2
		100%

All persons in the survey were asked:

By any chance, have you contributed money to any television evangelists in the last 12 months?

Here are the findings:

Contributions to TV Evangelists

Have contributed	4%
Total viewers	8
Within past 7 days	12
Within the past 8-30 days	4
31 days or more	3
Non-viewers	*

*Less than 1 percent.

The results are based on in-person interviews with 1,571 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period April 10-13, 1987. For results based on samples of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects should not exceed 3 percentage points in either direction.

Are TV Evangelists Trustworthy with Money?

Question: (Respondent is handed a card and asked:) *Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term which you feel best describes television evangelists or ministers in general?*

	April 10-13, 1987 (Personal)			
	Trustworthy with money	Not trustworthy with money	No opinion	Number of interviews
NATIONAL	**23%**	**63%**	**14%**	**1,571**
SEX				
Men	22	65	13	776
Women	24	62	14	795
AGE				
18-29 years	21	67	12	303
18-24 years	20	67	13	137
25-29 years	22	67	11	166
30-49 years	22	64	14	639
50 & older	26	60	14	629
50-64 years	25	63	12	313
65 & older	26	57	17	316
REGION				
East	16	70	14	395
Midwest	26	66	8	425
South	30	57	13	456
West	18	62	20	295
RACE				
Whites	22	65	13	1,388
Blacks	32	55	13	167
Hispanics	29	56	15	115
EDUCATION				
College graduates	16	75	9	342
College incomplete	22	66	12	402
High school graduates	25	63	12	525
Not high school graduates	29	51	20	299
POLITICS				
Republicans	28	61	11	476
Democrats	23	63	14	601
Independents	20	66	14	467
OCCUPATION OF CWE				
Professional & business	18	70	12	490
Other white collar	21	58	21	107
Blue collar	26	62	12	552
Skilled workers	26	61	13	267
Unskilled workers	26	63	11	285
HOUSEHOLD INCOME				
$40,000 and over	21	70	9	345
$25,000-$39,999	21	68	11	349
$15,000-$24,999	21	64	15	359
Under $15,000	27	56	17	436
RELIGION				
Protestants	29	58	13	934
Catholics	17	70	13	429
EVANGELICALS				
Evangelicals	36	47	17	435
Non-evangelicals	18	71	11	1,063

Are TV Evangelists Honest?

Question: (Respondent is handed a card and asked:) *Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term which you feel best describes television evangelists or ministers in general?*

	April 10-13, 1987 (Personal)			
	Honest	Dis-honest	No opinion	Number of interviews
NATIONAL	**34%**	**53%**	**13%**	**1,571**
SEX				
Men	33	55	12	776
Women	35	51	14	795
AGE				
18-29 years	29	58	13	303
18-24 years	26	62	12	137
25-29 years	33	53	14	166
30-49 years	33	55	12	639
50 & older	40	46	14	629
50-64 years	38	50	12	313
65 & older	42	42	16	316
REGION				
East	28	58	14	395
Midwest	39	53	8	425
South	40	48	12	456
West	26	52	22	295
RACE				
Whites	33	55	12	1,388
Blacks	42	43	15	167
Hispanics	33	48	19	115
EDUCATION				
College graduates	26	63	11	342
College incomplete	34	53	13	402
High school graduates	35	53	12	525
Not high school graduates	39	44	17	299
POLITICS				
Republicans	42	48	10	476
Democrats	33	53	14	601
Independents	29	57	14	467
OCCUPATION OF CWE				
Professional & business	29	59	12	490
Other white collar	27	54	19	107
Blue collar	36	53	11	552
Skilled workers	39	50	11	267
Unskilled workers	34	55	11	285
HOUSEHOLD INCOME				
$40,000 and over	33	57	10	345
$25,000-$39,999	33	56	11	349
$15,000-$24,999	33	55	12	359
Under $15,000	37	47	16	436
RELIGION				
Protestants	43	44	13	934
Catholics	24	62	14	429
EVANGELICALS				
Evangelicals	48	36	16	435
Non-evangelicals	28	61	11	1,063

Are TV Evangelists Sincere?

Question: (Respondent is handed a card and asked:) *Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term which you feel best describes television evangelists or ministers in general?*

	April 10-13, 1987 (Personal)			
	Sincere	Insincere	No opinion	Number of interviews
NATIONAL	**34%**	**51%**	**15%**	**1,571**
SEX				
Men	35	51	14	776
Women	34	52	14	795
AGE				
18-29 years	35	50	15	303
18-24 years	33	52	15	137
25-29 years	37	47	16	166
30-49 years	33	53	14	639
50 & older	35	51	14	629
50-64 years	36	51	13	313
65 & older	34	51	15	316
REGION				
East	27	59	14	395
Midwest	41	50	9	425
South	39	46	15	456
West	29	52	19	295
RACE				
Whites	33	53	14	1,388
Blacks	44	42	14	167
Hispanics	33	43	24	115
EDUCATION				
College graduates	28	60	12	342
College incomplete	37	50	13	402
High school graduates	33	54	13	525
Not high school graduates	40	42	18	299
POLITICS				
Republicans	39	48	13	476
Democrats	33	53	14	601
Independents	33	52	15	467
OCCUPATION OF CWE				
Professional & business	29	57	14	490
Other white collar	31	50	19	107
Blue collar	39	49	12	552
Skilled workers	39	47	14	267
Unskilled workers	38	50	12	285
HOUSEHOLD INCOME				
$40,000 and over	32	58	10	345
$25,000-$39,999	36	51	13	349
$15,000-$24,999	31	55	14	359
Under $15,000	37	45	18	436
RELIGION				
Protestants	43	44	13	934
Catholics	24	61	15	429
EVANGELICALS				
Evangelicals	50	33	17	435
Non-evangelicals	24	61	15	1,063

Do TV Evangelists Care About People?

Question: (Respondent is handed a card and asked:) *Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term which you feel best describes television evangelists or ministers in general?*

	April 10-13, 1987 (Personal)			
	They care about people	They don't care about people	No opinion	Number of interviews
NATIONAL	**48%**	**38%**	**14%**	**1,571**
SEX				
Men	50	36	14	776
Women	46	39	15	795
AGE				
18-29 years	53	32	15	303
18-24 years	52	32	16	137
25-29 years	54	32	14	166
30-49 years	46	40	14	639
50 & older	45	40	15	629
50-64 years	46	42	12	313
65 & older	44	39	17	316
REGION				
East	45	41	14	395
Midwest	54	36	10	425
South	51	35	14	456
West	38	41	21	295
RACE				
Whites	47	38	15	1,388
Blacks	55	31	14	167
Hispanics	44	32	24	115
EDUCATION				
College graduates	45	43	12	342
College incomplete	49	38	13	402
High school graduates	50	36	14	525
Not high school graduates	46	36	18	299
POLITICS				
Republicans	53	36	11	476
Democrats	45	39	16	601
Independents	48	37	15	467
OCCUPATION OF CWE				
Professional & business	48	38	14	490
Other white collar	43	33	24	107
Blue collar	50	37	13	552
Skilled workers	49	38	13	267
Unskilled workers	52	36	12	285
HOUSEHOLD INCOME				
$40,000 and over	48	42	10	345
$25,000-$39,999	51	36	13	349
$15,000-$24,999	45	40	15	359
Under $15,000	47	35	18	436
RELIGION				
Protestants	55	32	13	934
Catholics	40	46	14	429
EVANGELICALS				
Evangelicals	57	26	17	435
Non-evangelicals	44	43	13	1,063

Do TV Evangelists Have Special Relationship with God?

Question: (Respondent is handed a card and asked:) *Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term which you feel best describes television evangelists or ministers in general?*

	April 10-13, 1987 (Personal)			
	Have a special relationship with God	Do not have a special relationship with God	No opinion	Number of interviews
NATIONAL	**30%**	**56%**	**14%**	**1,571**
SEX				
Men	25	60	15	776
Women	34	52	14	795
AGE				
18-29 years	31	57	12	303
18-24 years	32	55	13	137
25-29 years	29	59	12	166
30-49 years	29	56	15	639
50 & older	29	55	16	629
50-64 years	29	57	14	313
65 & older	29	53	18	316
REGION				
East	25	59	16	395
Midwest	30	62	8	425
South	40	45	15	456
West	17	61	22	295
RACE				
Whites	28	58	14	1,388
Blacks	43	45	12	167
Hispanics	32	45	23	115
EDUCATION				
College graduates	18	70	12	342
College incomplete	30	57	13	402
High school graduates	32	54	14	525
Not high school graduates	36	45	19	299
POLITICS				
Republicans	32	55	13	476
Democrats	31	54	15	601
Independents	26	58	16	467
OCCUPATION OF CWE				
Professional & business	23	64	13	490
Other white collar	31	47	22	107
Blue collar	34	54	12	552
Skilled workers	32	54	14	267
Unskilled workers	35	54	11	285
HOUSEHOLD INCOME				
$40,000 and over	23	68	9	345
$25,000-$39,999	28	58	14	349
$15,000-$24,999	29	57	14	359
Under $15,000	35	46	19	436
RELIGION				
Protestants	37	50	13	934
Catholics	20	64	16	429
EVANGELICALS				
Evangelicals	30	56	14	435
Non-evangelicals	23	65	12	1,063

Vote for An Evangelical Presidential Candidate?

Question: Aside from how you feel about a presidential candidate in other respects, would you be more likely to vote for a candidate who considers himself a "born-again" evangelical Christian, less likely to do so, or wouldn't it make any difference either way?

	April 10-13, 1987 (Personal)				
	More likely	Less likely	Makes no difference	No opinion	Number of interviews
NATIONAL	**15%**	**29%**	**52%**	**4%**	**1,571**
SEX					
Men	11	31	55	3	776
Women	18	28	50	4	795
AGE					
18-29 years	14	26	55	5	303
18-24 years	17	20	59	4	137
25-29 years	12	34	50	4	166
30-49 years	14	33	50	3	639
50 & older	16	27	54	3	629
50-64 years	14	32	53	1	313
65 & older	18	23	55	4	316
REGION					
East	7	33	57	3	395
Midwest	14	30	54	2	425
South	22	19	54	5	456
West	15	39	42	4	295
RACE					
Whites	13	31	52	4	1,388
Blacks	26	13	55	6	167
Hispanics	17	23	55	5	115
EDUCATION					
College graduates	9	52	37	2	342
College incomplete	12	27	56	5	402
High school graduates	13	26	59	2	525
Not high school graduates	26	17	52	5	299
POLITICS					
Republicans	13	29	54	4	476
Democrats	17	29	51	3	601
Independents	14	29	54	3	467
OCCUPATION OF CWE					
Professional & business	10	41	47	2	490
Other white collar	11	30	58	1	107
Blue collar	17	22	56	5	552
Skilled workers	16	24	57	3	267
Unskilled workers	18	20	56	6	285
HOUSEHOLD INCOME					
$40,000 and over	8	46	45	1	345
$25,000-$39,999	16	32	50	2	349
$15,000-$24,999	13	22	60	5	359
Under $15,000	20	20	54	6	436
RELIGION					
Protestants	22	22	52	4	934
Catholics	6	34	56	4	429
EVANGELICALS					
Evangelicals	41	6	50	3	435
Non-evangelicals	5	39	53	3	1,063

Religious TV Program Viewing

Question: *Do you ever watch religious programs on television?*

	April 10-13, 1987 (Personal)		
	Yes	No	Number of interviews
NATIONAL	**49%**	**51%**	**1,571**
SEX			
Men	44	56	776
Women	53	47	795
AGE			
18-29 years	39	61	303
18-24 years	40	60	137
25-29 years	38	62	166
30-49 years	47	53	639
50 & older	58	42	629
50-64 years	53	47	313
65 & older	64	36	316
REGION			
East	36	64	395
Midwest	46	54	425
South	62	38	456
West	48	52	295
RACE			
Whites	46	54	1,388
Non-whites	67	33	183
Blacks	68	32	167
Hispanics	48	52	115
EDUCATION			
College graduates	42	58	342
College incomplete	45	55	402
High school graduates	46	54	525
Not high school graduates	64	36	299
POLITICS			
Republicans	53	47	476
Democrats	50	50	601
Independents	43	57	467
OCCUPATION OF CWE			
Professional & business	40	60	490
Other white collar	46	54	107
Blue collar	51	49	552
Skilled workers	48	52	267
Unskilled workers			285
HOUSEHOLD INCOME			
$40,000 and over	37	63	345
$25,000-$39,999	45	55	349
$15,000-$24,999	51	49	359
Under $15,000	58	42	436
RELIGION			
Protestants	61	39	934
Catholics	34	66	429
EVANGELICALS			
Evangelicals	79	21	435
Non-evangelicals	36	64	1,063

Contributions to TV Evangelists

Question: *By any chance have you contributed money to any television evangelists in the last 12 months?*

	April 10-13, 1987 (Personal)			
	Yes	No	No opinion	Number of interviews
NATIONAL	**4%**	**96%**	*	**1,571**
SEX				
Men	4	96	*	776
Women	5	95	1	795
AGE				
18-29 years	1	99	*	
18-24 years	*	100	*	137
25-29 years	2	98	*	166
30-49 years	4	95	1	639
50 & older	7	92	1	629
50-64 years	7	93	*	313
65 & older	7	92	1	316
REGION				
East	3	96	1	395
Midwest	3	97	*	425
South	6	94	*	456
West	4	96	*	295
RACE				
Whites	4	95	1	1,388
Non-whites	5	95	*	183
Blacks	5	95	*	167
Hispanics	1	99	*	115
EDUCATION				
College graduates	3	96	1	342
College incomplete	3	95	2	402
High school graduates	4	96	*	525
Not high school graduates	6	94	*	299
POLITICS				
Republicans	8	91	1	476
Democrats	2	97	1	601
Independents	3	97	*	467
OCCUPATION OF CWE				
Professional & business	4	95	1	490
Other white collar	4	96	*	107
Blue collar	4	96	*	552
Skilled workers	5	95	*	267
Unskilled workers	14	80	6	309
HOUSEHOLD INCOME				
$40,000 and over	5	95	*	345
$25,000-$39,999	4	95	1	349
$15,000-$24,999	3	96	1	359
Under $15,000	4	96	*	436
RELIGION				
Protestants	6	93	1	934
Catholics	2	98	*	429
EVANGELICALS				
Evangelicals	11	89	*	435
Non-evangelicals	1	99	*	1,063

* Less than one percent.

Importance of Donations to Religious Causes

Question: *As I read the following statements, please tell me whether you agree or disagree with each one: Giving money to religious causes or organizations is more important than giving money to other causes.*

	April 10-13, 1987 (Personal)			
	Agree	Dis-agree	No opinion	Number of interviews
NATIONAL	**14%**	**81%**	**5%**	**1,571**
SEX				
Men	14	81	5	776
Women	14	80	6	795
AGE				
18-29 years	14	82	4	303
18-24 years	15	81	4	137
25-29 years	12	84	4	166
30-49 years	12	82	6	639
50 & older	17	78	5	629
50-64 years	15	81	4	313
65 & older	19	76	5	316
REGION				
East	8	85	7	395
Midwest	16	82	2	425
South	18	76	6	456
West	12	83	5	295
RACE				
Whites	13	82	5	1,388
Blacks	17	77	6	167
Hispanics	21	70	9	115
EDUCATION				
College graduates	8	90	2	342
College incomplete	13	81	6	402
High school graduates	13	82	5	525
Not high school graduates	22	77	7	299
POLITICS				
Republicans	15	79	6	476
Democrats	14	80	6	601
Independents	13	83	4	467
OCCUPATION OF CWE				
Professional & business	11	84	5	490
Other white collar	11	79	10	107
Blue collar	14	82	4	552
Skilled workers	15	80	5	267
Unskilled workers	13	83	4	285
HOUSEHOLD INCOME				
$40,000 and over	12	85	3	345
$25,000-$39,999	13	82	5	349
$15,000-$24,999	12	83	5	359
Under $15,000	17	76	7	436
RELIGION				
Protestants	17	78	5	934
Catholics	10	84	6	429
EVANGELICALS				
Evangelicals	28	66	6	435
Non-evangelicals	9	87	4	1,063

Should Religious Organizations Disclose Funds?

Question: *As I read the following statements, please tell me whether you agree or disagree with each one: Religious organizations should make full disclosure of the funds they receive and how they are spent.*

	April 10-13, 1987 (Personal)			
	Agree	Dis-agree	No opinion	Number of interviews
NATIONAL	**92%**	**5%**	**3%**	**1,571**
SEX				
Men	91	6	3	776
Women	93	4	3	795
AGE				
18-29 years	91	6	3	303
18-24 years	89	9	2	137
25-29 years	93	3	4	166
30-49 years	91	5	4	639
50 & older	94	4	2	629
50-64 years	94	4	2	313
65 & older	93	4	3	316
REGION				
East	91	4	5	395
Midwest	95	4	1	425
South	90	7	3	456
West	93	4	3	295
RACE				
Whites	92	5	3	1,388
Blacks	89	7	4	167
Hispanics	80	13	7	115
EDUCATION				
College graduates	95	4	1	342
College incomplete	93	5	2	402
High school graduates	91	5	4	525
Not high school graduates	89	6	5	299
POLITICS				
Republicans	92	5	3	476
Democrats	92	5	3	601
Independents	93	5	2	467
OCCUPATION OF CWE				
Professional & business	94	4	2	490
Other white collar	90	6	4	107
Blue collar	91	5	4	552
Skilled workers	92	6	2	267
Unskilled workers	90	5	5	285
HOUSEHOLD INCOME				
$40,000 and over	94	3	3	345
$25,000-$39,999	93	5	2	349
$15,000-$24,999	93	5	2	359
Under $15,000	90	5	5	436
RELIGION				
Protestants	94	4	2	934
Catholics	89	6	5	429
EVANGELICALS				
Evangelicals	91	6	3	435
Non-evangelicals	93	4	3	1,063

Should Federal Government Regulate Funds?

Question: *As I read the following statements, please tell me whether you agree or disagree with each one: The federal government should regulate fund-raising activities of religious organizations.*

	April 10-13, 1987 (Personal)			
	Agree	Dis-agree	No opinion	Number of interviews
NATIONAL	**43%**	**49%**	**8%**	**1,571**
SEX				
Men	45	48	7	776
Women	43	49	8	795
AGE				
18-29 years	47	44	6	303
18-24 years	49	47	4	137
25-29 years	44	47	9	166
30-49 years	41	51	8	639
50 & older	44	48	8	629
50-64 years	44	49	7	313
65 & older	43	48	9	316
REGION				
East	48	43	9	395
Midwest	44	51	5	425
South	41	52	7	456
West	41	49	10	295
RACE				
Whites	42	51	7	1,388
Blacks	59	32	9	167
Hispanics	46	45	9	115
EDUCATION				
College graduates	40	56	4	342
College incomplete	42	51	7	402
High school graduates	41	50	9	525
Not high school graduates	52	39	9	299
POLITICS				
Republicans	41	53	7	476
Democrats	49	43	8	601
Independents	39	54	7	467
OCCUPATION OF CWE				
Professional & business	39	54	7	490
Other white collar	38	48	14	107
Blue collar	46	47	7	552
Skilled workers	43	51	6	267
Unskilled workers	49	43	8	285
HOUSEHOLD INCOME				
$40,000 and over	41	54	5	345
$25,000-$39,999	40	53	7	349
$15,000-$24,999	44	49	7	359
Under $15,000	48	42	10	436
RELIGION				
Protestants	41	51	8	934
Catholics	45	46	9	429
EVANGELICALS				
Evangelicals	36	56	8	435
Non-evangelicals	47	47	6	1,063

VIII. Methodology

Design of the Sample
Sampling Tolerances

Methodology

Design of the Sample for Personal Surveys

The design of the sample for personal (face-to-face) surveys is that of a replicated area probability sample down to the block level in the case of urban areas and to segments of townships in the case of rural areas.

After stratifying the nation geographically and by size of community according to information derived from the most recent census, over 350 different sampling locations are selected on a mathematically random basis from within cities, towns and counties that have in turn been selected on a mathematically random basis.

The interviewers are given no leeway in selecting the areas in which they are to conduct their interviews. Each interviewer is given a map on which a specific starting point is marked, and is instructed to contact households according to a predetermined travel pattern. At each occupied dwelling unit, the interviewer selects respondents by following a systematic procedure. This procedure is repeated until the assigned number of interviews has been completed.

Design of the Sample for Telephone Surveys

The national Gallup telephone samples are based on the area probability sample used for personal surveys.

In each of the sampling locations selected (as described in the "Design of the Sample for Personal Surveys" section above), a set of telephone exchanges that falls within the geographic boundaries of the sampling location is first identified. Listed telephone numbers in these exchanges are selected randomly and used as "seed numbers" for randomly generating telephone numbers. The result of this procedure is a sample of listed and unlisted telephone numbers assigned to households within telephone exchanges serving our sampling locations. The final sample of numbers thus reflects the stratification and selection of sampling locations that provide confidence in the representativeness of our area probability sample.

After the survey data have been collected and processed, each respondent is assigned a weight so that the demographic characteristics of the total weighted sample of respondents matches the latest estimates of the demographic characteristics of the appropriate adult population available from the U.S. Census Bureau. Telephone surveys are weighted to match the characteristics of the adult population living in households, with access to a telephone. The weighting of personal interview data includes a factor to improve the representation of the kinds of people who are less likely to be found at home.

The procedures described above are designed to produce samples approximating the adult civilian population (18 and older) living in private households (that is, excluding those in prisons, hospitals, hotels, religious and education institutions and those living on reservations or military bases)—and in the case of telephone surveys, households with acess to a telephone. Survey percentages may be applied to census estimates of the size of these populations to project percentages into numbers of people. The manner in which the sample is drawn also produces a sample which approximates the distribution of private households in the United States; therefore, survey results can also be projected to numbers of households.

Sampling Tolerances

In interpreting survey results, it should be borne in mind that all sample surveys are subject to sampling error, that is, the extent to which the results may differ from those that would be obtained if the whole population surveyed had been interviewed. The size of such sampling errors depends largely on the number of interviews.

The table on the following page may be used in estimating sampling error. The computed allowances have taken into account the effect of the sample design upon sampling error. They may be interpreted as indicating the range (plus or minus the figure shown) within which the results of repeated samplings in the same time period could be expected to vary, 95 percent of the time, assuming the same sampling procedure, the same interviewers, and the same questionnaire were used.

Table A shows the allowances that should be made for the sampling error of a percentage.

The table should be used as follows: Say a reported percentage is 33 for a group which includes 1500 respondents. Go to the row labeled "percentages near 30" and then to the column headed "1500." The number at this point is 3, which means that the 33 percent obtained in the sample is subject to a sampling error of plus or minus 3 points. Another way of saying it is that very probably (95 times out of 100) the average of repeated samplings would be somewhere between 30 and 36, with the most likely figure the 33 obtained.

In comparing survey results in two sub-samples, such as men and women, the question arises as to how large a difference between them must be before one can be reasonably sure that it reflects a real difference. In Tables B and C, the number of points which must be allowed for in such comparisons is indicated.

For percentages near 20 or 80, use Table B, for those near 50, Table C. For percentages in between, the error factor is between that shown in the two tables.

Here is an example of how the tables should be used: Say 50 percent of men and 40 percent of women respond the same way to a question, a difference of 10 percentage points. Can it be said with any assurance that the 10 point difference reflects a real difference between men and women on the question? Let us suppose that the sample contains 750 men and 750 women.

Because the percentages are near 50, consult Table C. Since the two samples are about 750 persons each, look for the place in the table where the column and row labeled "750" converge. The number seven appears there. This means the allowance for error should be seven points, and the conclusion that the percentage among men is somewhere between 3 and 17 points higher than the percentage among women would be wrong only about 5 percent of the time. In other words, there is a considerable likelihood that a difference exists in the direction observed and that it amounts to at least 3 percentage points.

If, in another case, 22 percent of male respondents answer a question in a particular way, compared to 24 percent of female respondents, consult Table B because these percentages are near 20. The column and row labeled "750" converge on the number 5. Obviously then, the 2 point difference is inconclusive.

TABLE A — **Allowance for Sampling Error of a Percentage**

In Percentage Points (at 95 in 100 confidence level)*

	Size of Sample						
	1500	1000	750	600	400	200	100
Percentages near 10	2	2	3	3	3	5	8
Percentages near 20	3	3	4	4	5	7	10
Percentages near 30	3	4	4	5	6	8	12
Percentages near 40	3	4	5	5	6	9	12
Percentages near 50	3	4	5	5	6	9	13
Percentages near 60	3	4	5	5	6	9	12
Percentages near 70	3	4	4	5	6	8	12
Percentages near 80	3	3	4	4	5	7	10
Percentages near 90	2	2	3	3	4	5	8

TABLE B — **Allowance for Sampling Error of the Difference**

In Percentage Points (at 95 in 100 confidence level)*

	Percentages near 20 or percentages near 80			
	750	600	400	200
Size of the Sample				
750	5			
600	6	6		
400	6	7	7	
200	8	8	9	10

TABLE C — **Percentages near 50**

Size of the Sample	
750	7
600	7
400	8
200	10

*The chances are 95 in 100 that the sampling error is not larger than the figures shown.

Gallup Poll Accuracy Record

Year	Gallup Final Survey		Election Results		Deviation
1984	59.0%	Reagan	59.2%	Reagan	−0.2
1982	55.0	Democratic	56.1	Democratic	−1.1
1980	47.0	Reagan	50.8	Reagan	−3.8
1978	55.0	Democratic	54.6	Democratic	+0.4
1976	48.0	Carter	50.0	Carter	−2.0
1974	60.0	Democratic	58.9	Democratic	+1.1
1972	62.0	Nixon	61.8	Nixon	+0.2
1970	53.0	Democratic	54.3	Democratic	−1.3
1968	43.0	Nixon	43.5	Nixon	−0.5
1966	52.5	Democratic	51.9	Democratic	+0.6
1964	64.0	Johnson	61.3	Johnson	+2.7
1962	55.5	Democratic	52.7	Democratic	+2.8
1960	51.0	Kennedy	50.1	Kennedy	+0.9
1958	57.0	Democratic	56.5	Democratic	+0.5
1956	59.5	Eisenhower	57.8	Eisenhower	+1.7
1954	51.5	Democratic	52.7	Democratic	−1.2
1952	51.0	Eisenhower	55.4	Eisenhower	−4.4
1950	51.0	Democratic	50.3	Democratic	+0.7
1948	44.5	Truman	49.9	Truman	−5.4
1946	58.0	Republican	54.3	Republican	+3.7
1944	51.5	Roosevelt	53.3	Roosevelt	−1.8
1942	52.0	Democratic	48.0	Democratic	+4.0
1940	52.0	Roosevelt	55.0	Roosevelt	−3.0
1938	54.0	Democratic	50.8	Democratic	+3.2
1936	55.7	Roosevelt	62.5	Roosevelt	−6.8

Average deviation for 25 national elections:
2.1 percentage points

Average deviation for 18 national elections since 1950, inclusive:
1.4 percentage points

Trends in Deviation

Elections	Average error
1936-1950	3.6
1952-1960	1.7
1962-1970	1.6
1972-1984	1.2

NOTES

Publications Available From The Gallup Poll

PERIODICALS

The Gallup Report — 12 issues a year; cost is $45 annually for academic institutions and $75 for all other subscribers.

NEWSLETTERS

Emerging Trends — Commentary on religious beliefs and practices; 10 issues a year; an annual subscription is $30.

The Gallup Monthly Report on Eating Out — Twelve issues a year; the subscription rate is $139 annually, or $99 prepaid (major credit cards accepted).

PRESS RELEASES

The Gallup Poll — Subscription information can be obtained through the Los Angeles Times Syndicate. Tel. (213) 972-5121.

The Gallup Youth Survey — An annual subscription is $250 for profit-making organizations and $125 for non-profit organizations.

SPECIAL REPORTS

Religion in America 1987 — Report on religious beliefs and practices—Cost per copy is $25.

Alcohol Use and Abuse in America — Cost per copy is $32.

1985/1986 Annual Report on Eating Out — Price per copy is $79.

1985 Gallup Annual Report on Book Buying — Analysis and trends on "book buying" habits. Cost per copy is $75.

Faith Development and Your Ministry — A study of growth in a person's spiritual life. The cost per copy is $25.

The Gallup Leisure Activities Index — A report on sports participation and other leisure trends in America; cost is $20.

BOOKS

The Sophisticated Poll Watcher's Guide — By Dr. George Gallup (Princeton Opinion Press).

My Kid on Drugs — George Gallup Jr. with Art Linkletter (Standard Publishing).

America Wants to Know — By Dr. George Gallup (Princeton Opinion Press).

America's Search for Faith — By George Gallup Jr. and David Polling (Abingdon Press)

Adventures in Immortality — By George Gallup, Jr. with William Proctor (McGraw-Hill Book Company).

Forecast 2000 — By George Gallup, Jr. with William Proctor. (William Morrow Inc.).

The Great American Success Story — By George Gallup, Jr. and Alec Gallup with William Proctor. (Dow Jones - Irwin).

Who Do Americans Say that I Am? — By George Gallup, Jr. with George O'Connell (Westminster Press).

The American Catholic — By George Gallup, Jr. with Jim Castelli (Doubleday).

The Gallup Poll Public Opinion Annual Series — For price information, contact Scholarly Resources, Inc. Tel. (302) 654-7713.

If you would like to place an order or find out more information about these publications, contact The Gallup Organization, Inc., 53 Bank Street, Princeton, N.J. 08542. Tel. (609) 924-9600.